



THE LIBERATOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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THE LIBERATOR

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TERMS.

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REFUGE OF OPPRESSION.

CALL FOR A PUBLIC MEETING IN NEW-YORK.

The undersigned, citizens of New York, having witnessed with regret the conduct of some imported travelling incendiaries, assisted in their attempts to create sectional jealousies, by a few misguided native fanatics; and being anxious to prove that these individuals constitute but a very small portion of the community—to convince our southern brethren that we are ever sincerely desirous to cultivate the most friendly and honorable intercourse with them—to disclaim and deprecate, in the most unequivocal terms, any interference with their constitutional rights, on the slave question—and to assure them that this city is decidedly hostile to the movements of the abolition faction,—do hereby invite a public meeting of the citizens, to be held at the City Hall, on Thursday next, the 27th inst., at four o'clock P. M. for the purpose of adopting such resolutions on this subject, as may be thought proper and expedient.

[From the N. Y. Journal of Commerce.]

PUBLIC MEETING IN NEW-YORK.

The most numerous assemblage which we ever witnessed at any public meeting in this city, convened on Thursday in the Park, to express their sentiments on the subject of slavery, and the proceedings of the abolitionists. It is impossible to state the number of persons present with any degree of accuracy, but we are safe in saying that it could not be less than five thousand. Men of all classes and employments, and of both political parties, convened as with one accord, and but one feeling seemed to animate the whole assembly. Among the gentlemen present, were most of the members of the New York Senate, who, for this purpose, suspended their sitting as a Court of Errors.

The meeting was called to order by Hon. Campbell P. White, who nominated his Honor the mayor as president, and twenty-eight gentlemen were nominated as vice presidents; and twelve persons were nominated as secretaries.

Assistant Alderman Curtis, after a few introductory remarks, presented the following preamble and resolutions:—

Mr. Curtis stated that the resolutions he was about to offer for the consideration of this large assembly, had been submitted to a numerous committee of citizens, who had anxiously desired, in the proceedings of the meeting, to embody a faithful expression of the sentiments of New York on this interesting occasion. They had met with the approval of this committee, and he believed they would be favorably received by the meeting.

Whereas, exertions are making by abolitionists and anti-slavery societies in the northern part of our Union, to influence the public mind on the subject of slavery, with the avowed design of effecting immediate emancipation of the slaves in the southern States, which exertions tend to array the excited feelings of one portion of our citizens against another, and to occasion violence and dissension;—

And whereas the great mass of our citizens do not concur in these proceedings, but regard them as involving an unjustifiable interference with the subject, whether they be considered in relation to the constitution and laws of the Union, or as depending for their justification on the assumption that slavery is, under all circumstances, necessarily immoral and criminal;—

We, therefore, the citizens of New York, convened on this occasion, deem it our duty to express our sentiments on this subject, in the hope thereby to allay the present excitement, to remove unfounded impressions as to there being any disposition among the people generally to countenance the views of the immediate abolitionists, and to arrest the tendency to hasty and injurious measures at the south;—

While, therefore, we deplore the existence of slavery, and all the evils which attend it, we dissent from the views and measures of the abolitionists and anti-slavery societies, and wholly disapprove of their extravagant proceedings and violent recriminations;—

And in particular, we dissent from their indiscriminate condemnation of all those who sustain the relation of masters to slaves, as being equally guilty, whether that relation is a part of their inheritance under existing laws, or has proceeded from their voluntary conduct;—

We thus dissent, because such condemnation implies that the relation is in all cases necessarily immoral; believing, as we do, that the relation may exist without the fault of either of the parties, and against the will of both, and may impose on each peculiar obligations; and apprehending that this relation in the southern States would not make it the duty of the citizens of other States to interfere with it, even if there were nothing in the constitution and laws of the Union incompatible with their interference; and that to interfere, in opposition to the constitution and laws, on the ground of morality or of abstract right, would be to proceed upon an assumption which, if sanctioned, would equally justify an interference with any and all other civil, social, and personal relations. Therefore,

Resolved, That while we maintain the rights of private judgment and of free discussion on this as on other subjects, as recognized in the constitution and laws, and subject always to a strict regard to the just rights of our southern brethren, we hold that the citizens of the north have no political right to interfere with the slavery of the southern States, nor moral right, under any circumstances, to adopt violent or aggressive measures for the purpose of abolishing it.

Resolved, That a legal, peaceful, and temperate expression of opinions and arguments, tending to induce the parties to the relation of slavery, to perform their moral and social duties, is all that can with propriety be done by individuals who do not sustain that relation; and that we regard the sending of abolition publications to the slaveholding States, except to white citizens, who may be volun-

tary subscribers, as a gross infringement of the rights of those States, and as tending either to incite to insurrection on the part of the slaves, or to greater severity on the part of the masters, or to both. Resolved, That we view with deep indignation the interference of foreign emissaries in a matter so intimately connected with our social and civil relations, and that in spite of argument and entreaty, they shall persist in such interference, we recommend a resort to such constitutional legislation, as may meet the exigency of the case, and remove the evil.

Resolved, That we deem the excitement on this subject, which is displayed by the parties of immediate abolition, in this part of the country, to be so far founded in passion and error, as to justify the belief, that if not sustained by intemperate opposition, it can neither be of long continuance, nor be extensively propagated among the mass of the reflecting, well disposed, and orderly citizens.

Resolved, That we shall regard with deep regret the continuance of the excitement at the south, so far as it may be occasioned by the apprehension of danger from the exertions of a few misguided abolitionists in our community, because it implies too little confidence in the rectitude and patriotism of the citizens generally at the north, and indicates too little reliance on the efficiency of the laws.

Resolved, That we are not unmindful of the constitutional obligation of the citizens of this Union for mutual defence and protection, as well in the case of domestic violence as of foreign force; and however we may lament the necessity that in the formation of our government, we recognized as lawful the condition of slavery in the southern States, and however ardently we might hail the day, if it shall ever come, when they may be able and willing to abolish it, till then, and while this constitution endures, we have no right to transcend its provisions, and as we are fully bound, so we are ever ready to carry them fully into effect.

Resolved, That we deprecate all riotous or violent proceedings, all outrages on persons or property, and every illegal interference with the rights of citizens, in the execution of summary justice, in any mode not sanctioned by law—that moderation and forbearance, at the present time, are peculiarly obligatory on all parties, and that we earnestly recommend to the ministers and professors of religion, the conductors of the press, and all good citizens, to avoid all occasions of excitement, and to endeavor to tranquilize the public feeling.

CORNELIUS W. LAWRENCE, Chairman.

Mr. O'Connor seconded the resolutions, and said that in rising to do so, he was about to perform, as far as in him lay, a duty which the present crisis demanded from every citizen, according to the best of his ability. If the designs of these against whom the resolutions were intended to operate, could be successful, the best hope of liberty would be lost, the proud and glorious Union would be dissolved, the civil compact of twelve millions of freemen would be dissolved, and the destruction of their social system would be the prelude to their own slavery. The number of these persons, in proportion to the whole population, was extremely small, though they were by a great way, as soon as it is put in his mind, a duty which the present crisis demanded from every citizen, according to the best of his ability.

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him come forward, and he would tell him that we contend for those principles for which our forefathers fought, and for the liberty which they left us, and which liberty, he hoped, would remain forever. And in whose behalf did that meeting assemble? Was it for a stranger from some cold distant land? No. It was in behalf of their brothers and friends; the descendants and friends of Sumpter and Laurens, Washington, Jefferson, Monroe, Madison and Jackson. (Loud cheers.) These men were sent from the South to assist in the councils and armies of the nation, at a time when the nation wanted their assistance; and would the people of the north now desert the south? (No, no.) When our fathers fought at Cowpens and at York; when they said that the great battle was won, they never could have believed that we would desert the south. He however hoped that the great principles of the revolution would not be jeopardized by such frantic enthusiasts. What did these men ask for? The privilege of killing the Constitution through the laws by which it lives. But if they destroy the Constitution, what is to become of the laws? It would be like living by the body, when the soul has departed from it. He considered that this subject concerned every man in the land. They must all feel that the great principles of liberty throughout the world, were at stake on the issue of this question, and that it involved the very essence of the problem whether man can govern himself, or is to be governed by somebody or nobody.

Mr. Willis Hall next addressed the meeting, and said:—They were not there to uphold slavery in the abstract, nor to countenance a violation of the law. Another cause called them together. Almost a portion of our citizens were in peril and alarm for their homes and their fire-sides, and we are assembled here to say to them we are your brethren, and will stand by you shoulder to shoulder in your perils, as you have done in ours.

A large portion of our friends and brethren are fearful that when they retire to sleep at night, they may be awakened by the cry of death before morning, and it is our duty to send forth the voice of consolation. It is painful to know that a voice has gone forth which has alarmed the South, and we are called upon to tell the people of the South that if a voice of alarm has reached them from the North, it is not the voice of New York. Who calls upon us for assistance? Those who, with our aid and that of our fathers, won those laurels which cannot be dissevered, and which can only live and bloom inseparably. As it is, the excitement which has gone forth was only created by a few persons from the North who compete with horse thieves and black legs of the South. It is not a little strange to see such men connect themselves with the outcasts of the South, but it was not the first time that fanatics associated with the very dogs of society. When he looked back a little he beheld these same fanatics kneeling at the feet of the King of Spain and the Pope, and requesting that the people of color might be enslaved, and that the original slave owners; it had been forced on them against their prayers and petitions, by the ruthless policy of those who then governed. Virginia was the first to speak against it; and it was clear that the principle of Anti-slavery was planted, and would in due time strip from our shores that disgrace of civilized institutions. Slavery was, no doubt, a disgrace; but it had come down to us from former times, and would take time to remove it; but the fanatics would remove it in an hour, and tumble down what their ancestors took three centuries to build up. Slavery is an evil, but it had been forced upon us, and when the abolitionists say it must be removed, we say the same, but it is impossible to do it at present; it cannot be done, and therefore it need not be done. The people of the North might say to their friends at the South, that they view their efforts to get rid of the slur of slavery with extreme anxiety, and that if the people of the North can assist them, they will most willingly do so, but God forbid that they should throw any impediments in their way. The people of the North will patiently wait for the result of the efforts making by the South, which they believe will be equally certain and glorious.

The resolutions were then put by the President and adopted unanimously.

PHILADELPHIA TOWN-MEETING.

A large meeting of the citizens of Philadelphia city and county convened according to public notice, on Monday, at which Alderman M. Michael presided. The meeting was addressed by several of their most respected citizens, and the following resolutions passed, without a dissenting voice:—

Whereas, The indiscreet and improper interference of certain individuals of the North, with the domestic relations of the slave-holding States of the South, having endangered the peace of our fellow citizens of that section of our common country, and excited apprehensions and prejudices injurious to the Union; and whereas, the citizens of the South have appealed to the non-slaveholding States, to manifest their disapprobation of the measures referred to, and to rescue them from the incendiary efforts of those who make our territory the seat of a warfare upon the domestic institutions of the South; Therefore,

Resolved, That we respond to the call of our brethren of the South, that we are their brethren, and as such, sympathize in their dangers and wrongs, and view with regret and indignation the incendiary measures which have disturbed their tranquillity.

Resolved, That we consider the course of the Abolitionists in organizing societies, maintaining agents, and disseminating publications, intended to operate upon the institutions of the South, as unwelcome, dangerous, and deserving the emphatic reprehension and zealous opposition of every friend of peace and of the country.

Resolved, That we distinctly disclaim any and all right to interfere directly or indirectly with the subject of Slavery in the Southern States, and that any action upon this subject would be a palpable violation of the Constitution and a presumptuous infringement of the rights of the South.

Resolved, That were it our unquestioned right to participate in the regulation of Slavery at the South, convinced of the justice and liberality of our Southern brethren, and believing that their practical acquaintance with and deep interest in the subject, peculiarly qualify them to determine questions arising from it, we would without fear or hesitation, commit it to their wisdom, justice and humanity.

Resolved, That we regard the Union of this Country as inseparable from its freedom, greatness and glory; and that we consider no sacrifice too great to maintain it, and shrink with horror from all that it calculated in the remotest degree to endanger or impair it.

Resolved, That the course of the Abolitionists, by exciting the prejudices of the people of the South against the communities from which they are assailed, menaces the peace and permanence of this Union.

Resolved, That, as the people of the South alone, have the power to emancipate their slaves, the irritating policy of the incendiaries renders that happy result more remote and difficult of attainment, and hinders, perhaps forever, those chains which they affect a desire to break.

Resolved, That the interference of the Abolitionists with the slavery of the South, must inevitably multiply at once the dangers and suspicions of the masters,

and render necessary a heightened degree of vigilance and security, thus heaping additional restraints upon the bondman, and increasing the afflictions of the object of their misguided efforts.

Resolved, That we regard the dissemination of incendiary publications throughout the slave-holding States, with indignation and horror: that measures so directly calculated to involve results at which humanity shudders, cannot fail to meet the hearty and indignant reprobation of the benevolent and patriotic, and that efficient, but legal and moderate measures, should be adopted to suppress an evil at once so dangerous and disgraceful.

Resolved, That the obnoxious measures of the Abolitionists having produced great and general excitement at the North, have already disturbed the peace of our cities, and threaten consequences still more extended and deplorable.

Resolved, That the efforts of foreign emissaries, paid with foreign money, and sent into the country to assail our institutions, malign our patriots, excite our people and distract our country, are regarded by all who cherish American pride and patriotism, with distrust and contempt.

Resolved, That should the colored population of the South, excited by the cause referred to, or by any other, unhappily revolt against the laws and the lives of our southern brethren, (which Heaven in its mercy avert,) the young men of the North are prepared to meet the danger, shoulder to shoulder, with the people of the South, and prove by the ready sacrifice of their blood, their devotion to the peace and the rights of all parts of our beloved Union.

Resolved, That we recommend to the legislature of Pennsylvania, to enact, at the next session such provisions as will protect our fellow citizens of the South from incendiary movements within our borders, should any such hereafter be made.

Resolved, That the North is sound to the core on the subject of slavery; that the mass of the people of the non-slaveholding States, neither claim nor desire a right to interfere with the institutions of the south, and regard with decided and marked disapprobation, the principles and measures of the abolitionists.

Resolved, That we confidently believe the number and influence of those in the State, who are disposed to agitate the subject of slavery in the south, are extremely limited; and that the individuals in this city who are recognized as abolitionists, are, for the most part, wholly disinclined to any and all measures which may tend to excite or endanger the south.

Resolved, That we have reason to believe, that there is no abolition press or publication in this city, and that no incendiary measures have been adopted and sanctioned by the friends of emancipation in this State.

Resolved, That we regard those who, under the pretence of putting down abolition, have violated the laws, and disturbed the peace of the community, as the most efficient auxiliaries of the cause they affect to oppose; that the young men of Philadelphia, opposed to the measures of the abolitionists, pledge themselves, on the first symptoms of disturbance, to lend their hearty and determined aid to arrest and secure the legal punishment of those who degrade their cause by violence and outrage.

Resolved, That a committee of seven be appointed to act as a committee of correspondence, to publish the proceedings of this meeting in the papers in this city, and procure their dissemination in the south.

PUBLIC MEETING AT NEW-ORLEANS.

Public meetings are being held in every part of the Southern country, to denounce the proceedings of the Abolitionists. Among other places where such meetings had been held, were Georgetown, S. C., Aiken and vicinity, Summerville and New-Orleans. The New-Orleans meeting was held on the 12th inst. The True American says it was one of the largest and most respectable meetings ever held in that city. Wm. Christie, Esq. presided. The following resolutions, among others, were adopted:—

1st. Be it therefore resolved, That the citizens of New-Orleans look with confidence to such of their Northern Brethren as love and appreciate our Union, who honor and revere the laws of our common country, to put down an association of fanatics and base hypocrites, who, under the specious garb of religion, and at this moment assiduously endeavoring to destroy the paternal ties that bind us together, while their impotent attempts can only result in their own overthrow, and in rendering less happy and less contented the people whom they pretend to serve, and of whose interests they assume to be the exclusive guardians.

2d. Resolved, That the civil authorities be requested rigorously to enforce the laws against the importation of free persons of color into this State.

It appears that a series of resolutions much more violent and denunciatory had been offered, but that chiefly through the influence of Randall Hunt, Esq. they were rejected. The following are some of them:—

Resolved, That should the citizens of New-Orleans be disappointed in their reliance upon the people of the North to suppress an association among themselves, formed with the avowed intention to jeopard the lives and fortunes of the people of the South; they will deem it their imperative duty to adopt such measures, and to resort to such means to counteract the attempts of the incendiary fanatics alluded to, as circumstances may require—and the sacred right of self-defence may sanction.

Resolved, That a committee of fifty be appointed from among the citizens of the State—seven from the Parish of Orleans, and one from every other Parish—said Committee to be authorized and requested to report on the expediency of adopting the following propositions, and to suggest such means generally as circumstances may require, on the 15th day of November next.

1st. That said committee shall form a permanent association, to be styled the Louisiana Constitutional and Anti-Fanatical Society.

2d. That to enable said society to carry into full effect their objects, that application be made to the legislature for its aid and sanction.

3d. That to enable said society to act with proper energy and effect, the sum of 500,000 dollars be subscribed by citizens of Louisiana only—to be placed at their disposal.

4th. The propriety of inviting other States interested to form similar societies; and to act in concert with that of Louisiana.

Some of the New-Orleans papers complain loudly of Mr. Hunt, and the moderate course adopted. The True American says, "The association which was proposed to be created by the resolutions, had (as we are informed by the Chairman who reported them,) and who explained the object fully to the meeting,) the sole object in view of assisting the civil authorities in arresting and bringing to merited punishment, the agents and correspondents of the Abolitionist societies."

That any objection should have been raised to such resolutions is to us a matter of astonishment.

We are pleased to hear that our Creole friends are about taking up this subject, and calling a meeting at Hewlett's Exchange, at which we hope every friend of Southern interests will attend and pass such resolutions as will meet the feelings of this community.

PROCEEDINGS OF A PUBLIC MEETING OF THE CITIZENS OF WOODSOCKET FALLS AND VICINITY.

At a public meeting of the citizens of Woodsocket Falls and vicinity, held at the hall of Whitcomb's Hotel, on Saturday evening, Aug. 22d, to take into consideration the subject of the immediate abolition of slavery, David Daniels, Esq. was chosen Chairman, and Jona. E. Arnold, Secretary.

Upon motion of Smith Arnold, Esq. it was voted, that a Committee be appointed to report resolutions expressive of the sense of this meeting.

The following gentlemen were appointed:—David Daniels, Esq. Christopher Robinson, Esq. Smith Arnold, Esq. Jesse Whiting and Parson Sayles.

The Committee retired, and in a few minutes reported to the meeting the following resolutions, which, after some discussion, were adopted with but two dissenting voices.

Whereas the present excitement in this country produced by writers and lecturers against slavery, and in favor of immediate emancipation and amalgamation, is making fearful progress in the community, and whereas it is the right and duty of all peaceable and orderly citizens to express publicly or otherwise, as may seem most proper, their opinions concerning all public measures and movements, especially when there is reason to fear their dangerous tendency:—

Therefore Resolved, That the immediate emancipation of all the slaves in this country would be an act from which no benefit could result to them, but which would endanger, if not destroy, the peace of all society throughout this nation.

Resolved, That while we abhor slavery in principle, still we regard it as an evil which, if it be ever overcome, will require prudence, wisdom and forbearance on the part of the non-slaveholding States; and that all writings and lectures, which have an unfriendly bearing upon our Southern brethren, ought to be discontinued by every well wisher to a perpetuation of the Union.

Resolved, That the Constitution, as originally formed, was the result of a compromise between the North and the South; and that while the large States in the South insisted upon the privilege of holding slaves, and thus increasing their delegation in the House of Representatives of the United States, they extended to the North the important right of an equal number in the Senate with them, a right which to Rhode Island and other small States, is of inestimable value.

Resolved, That we consider the magnanimity, firmness, and stability of our Southern brethren, as exemplified on many trying occasions, of too much intrinsic value to our country to be sported and trifled with by superstitious and misguided zealots; and while we revere the names of Washington, Jefferson, Henry, Madison, and others, we must doubt the expediency of speeches or publications which, if true, would blot their names from the rolls of fame.

Resolved, That the subject of slavery is in its nature essentially political, and that the intermeddling of the clergy in politics is a stain upon the character of a Christian minister, the effect of which is abundantly set forth in the history of former ages.

Resolved, That we have the most profound respect and reverence for the Christian religion, and its faithful ministers; and that we consider the field in which they should labor as promising the highest reward to those who are patient in well doing—a reward which would seem sufficient without degrading the profession by engaging in party controversies, in which all concerned are sure to suffer loss.

Resolved, That we sympathize with the people of the South in their present disturbed condition, which has been caused by fanatics at home, and those imported from foreign countries; and that we will use all lawful and suitable means to check the further progress of all speeches or publications which may impair the paternal tie that unites the different sections of the Union.

Resolved, That the emancipation of the slaves can be effected only by the Legislatures of the slaveholding States, and we believe that when the proper time arrives, our Southern brethren will adopt those measures which will eradicate slavery from our land, and at the same time avoid all those evils which must result from its immediate abolition.

Resolved, That the lecturers upon anti-slavery would give a better proof of their philanthropy, if, instead of lecturing where no good can be effected, they would employ their talents and abilities in those States where slavery exists, and where alone a conviction of its evil would be able to effect its destruction.

Voted, That the proceedings of this meeting be signed by the Chairman and Secretary, and published.

DAVID DANIELS, Chairman.
JONA. E. ARNOLD, Secretary.

BALTIMORE, 20th August, 1835.

The undersigned Ministers, within the Baltimore Annual Conference of the Methodist Episcopal Church, respectfully request those individuals, north of us who are agitating the question of immediate abolition, to desist from sending to any of their inflammatory periodicals, or other publications on that subject, as we never ordered or desired them, and are determined to have nothing to do with any of them, of which we request all Post Masters to take notice.

We beg leave to assure them also, that though we are neither slaveholders nor the friends of slavery, yet that in our judgment the rash and violent course they are pursuing, in conjunction with foreign emissaries, has done immense mischief in all our southern country, and especially calculated and tending to excite and embroil the country in disgraceful and murderous riots.

It is well known that the Baltimore Annual Conference has always taken, and still takes, a decided stand in favor of gradual and ultimate emancipation; yet so far as we know, the sentiments herein expressed are those of our brethren generally in this section, in regard to the interference of foreign agitators, in this most delicate and embarrassing of all our domestic difficulties.

Stephen G. Roszel, John A. Gerr, Jacob Gruber, James Sewell, Joseph Frye, George G. Cookman, John Davis, William Edmonds, Wm. Hamilton, William H. Enos, Robert S. Vinton, Josiah Bernard, Thos. C. Thornton, Joseph Merkin.

EXCITEMENT AT PITTSBURGH. We learn from the Pittsburgh papers that on Wednesday evening last, a riotous assemblage took place in that city, to the number of about three hundred for the purpose of demolishing a barber's shop, occupied by a colored man. Some injury was done to the windows, but the rioters were finally induced to disperse, by the exertions of the mayor and some other good citizens. —Three of them were arrested.

COMMUNICATIONS.

GEORGE THOMPSON.

MESSRS. EDITORS.—I read with much pleasure in your last paper, the parallel drawn between Lafayette and Geo. Thompson. It was very striking as far as it proceeded, but there was one point it did not touch, which, had it been presented, would have strengthened very much the effect. I mean the question of an interference with the 'domestic institutions' of a Foreign Government. The great charge which has been brought against Thompson and the abolitionists generally, is, that they are interfering with the domestic institutions of the South. Slavery is said to be an institution of this kind, and it is asserted that no Foreign nation, or state, or individual belonging to them, has a right to interfere with such institutions. Now it seems to me, this doctrine of non-interference is altogether misapprehended when this use is made of it. To a certain extent it is a sound doctrine, but beyond it, it is unsound. It is sound when it relates to a political interference. By a political interference, I mean the attempt in one political community by legal enactments or an appeal to force, whether by war or otherwise, to change or control in any manner the internal institutions or affairs of another community. By a moral interference, I mean the attempt by discussions, addressed to the understanding and moral feelings of a people, to examine the character of their institutions, laws and customs, to point out their errors, imperfections, and the evils arising from them, and to endeavor to produce a reformation in this respect, by carrying conviction to the minds of those affected by them. The former kind of interference is illegal, anti-national and wrong. The latter is perfectly legal, just and proper. There is no abuse, and no evil of any description, whether it relates to nations or individuals, which is not a fair subject of discussion, if conducted in a proper manner; and it is as much a matter of right and duty to endeavor to reform whole political communities of men as governments or states, in regard to what are considered evils, whether moral or physical, belonging to them as such, as it is to endeavor to reform portions of these communities or individuals in regard to evils relating to them. And the doctrine of non-interference, if sound in a moral point of view, would apply as well to all temperance measures or those of any moral character whatever, by which a portion of the community are to be reclaimed from the prevailing vices, as to anti-slavery measures by which whole communities are to be rescued from the evil of slavery. The doctrine of non-interference would operate, too, with equal force against all attempts by missionary enterprises to convert Pagan nations to Christianity. Religion in these nations is as much a domestic institution as slavery is at the South. It is interwoven with their whole frame of government and all their institutions. If, therefore, all moral interference with such institutions is wrong, the attempt to spread Christianity by such means is wrong. Missionary Societies, Bible Societies for the conversion of Heathen, are therefore morally wrong, and should be immediately abandoned.

Now it will not do in the nineteenth century, in this age of intelligence, of moral and intellectual freedom, to endeavor to establish a doctrine of this kind. The freedom of speech and the press, and the right of free discussion upon every subject are too well understood, to allow such a doctrine to stand a moment when its character is justly apprehended.

If, then, the doctrine is sound, as I contend that it is, that an effort may be made to reform evils of every description, whether of an individual or social character, by means of a moral influence, I ask how is this to be effected? It certainly can be in no other way than by an examination of these evils either in publications put forth for the purpose or in speeches, and these publications and speeches must in some way reach the minds of those who are intended to be influenced by them. To talk about the right to discuss the subject of slavery at the North, when this discussion can in no way enlighten the minds or influence the conduct of those among whom it prevails, is to assert a right altogether nugatory and useless. But it is said the people of the South understand this subject much better than we do. They are the persons who suffer from the evil, and who would be most desirous of applying a remedy. The same remark may be made respecting intemperance or any other vice. The person addicted to it understands it much better than the reformer,—why, then, endeavor to expose its character and consequences to him? But it is not true that the persons among whom an evil prevails understand its true character better than those who are free from it. They are too much under the influence of prejudice, self-interest, habit, and false modes of reasoning produced by these circumstances, to see it in its true character. If it were true that those who suffered by the practice of any vice or any evil were the best judges of its character and effects, and the mode of curing it, it could not exist a moment, for they would immediately throw it off. But the fact is far otherwise. Their understanding is so blinded by the sophistry which the indulgence of depraved passions suggests, and their moral feelings are so corrupted by habit, that they cannot or do not properly understand the true character of any vicious practice, and the mischief which results to themselves and society from its indulgence. It is those alone who are free from the practice that can look upon it with a calm, impartial and judicious eye, and see it in all its enormity and mischief. It is this portion of the community, therefore, who must act as instructors of the rest, and by exposing a vice in its true colors, and exerting a moral influence for its suppression, endeavor to reform that portion of it who are under its influence. Was it those persons engaged in the slave-trade who made fortunes by trafficking in the souls and bodies of their fellow men, who were most likely to discern the hideous features of this accursed practice, the exceeding sinfulness, injustice and brutality of this trade, and to abandon it at once and forever? Surely not. It was a Wilberforce and other enlightened and generous philanthropists who held the monster in all his depravity up to the public gaze, and by the horror and detestation excited by such an exhibition in the minds of that portion of the community who were not concerned in the traffic, by the mere force of moral influence, and an enlightened public sentiment, produced its destruction. If it had been left to the slave-dealer to open his eyes to the wickedness of this traffic and to determine the time and the manner when it should be abandoned, it would have remained to this day. If such be the case, how can we expect that the people of the South who consider their slaves as constituting a chief part of their property, and depend upon their labor for their immense incomes to enable them to wallow in luxury and prodigality, should be willing of their own accord to rid themselves of slavery? It is contrary to experience in human nature to expect such a result. If slavery is to be extirpated there, it must be by the force of popular sentiment and moral influence, proceeding from this part of the country which is unconquered by it. We must 'hold the mirror up to nature' that they may see their faces in it, or they will never look into it.

If you wish to reform that part of the community who are addicted to any vice, whether intemperance or any other, it must be done by a moral influence proceeding from that part who are free from it. And if you wish to reform a whole community who are immersed in slavery, it must be by a moral influence proceeding from another community where slavery does not exist.

I commenced this article by a reference to your parallel between Lafayette and George Thompson, but have digressed beyond my intention. My object originally was to compare the parallel, by showing that Lafayette, by espousing the cause of the Colonists, interfered as much with the domestic institutions of Great Britain, the rights of sovereignty claimed by her in relation to certain objects of taxation, as Thompson does with the domestic institutions of the South. The interference of Lafayette was a political

cal one, and one of force, in which, by the laws of nations, he had no right to engage, while that of Thompson is only a moral one, in which he or any one else has a perfect right to engage.

TRUTH.

ON DITS FROM ANDOVER.

'This is our only hope; and I may say,
The day is terrible to every man
Who loves his country.'—COTTE.

The church and the world ought to know the state of feeling and the movements in Andover, in relation to the question now before the public, whether the wrongs of our own degraded and enslaved fellow countrymen shall be redressed. The Theological and Literary Institutions here are truly 'fountains of influence,' and are rich in the means of doing immense benefit to mankind, if their moral and intellectual power is properly directed. But their influence is now altogether in favor of the sin of slavery—and those men who control the minds and hearts of students here are as truly tightening the fetters, and increasing the sufferings, and withholding the gospel from the slave of the South, as the most merciless slave driver who is now feasting his cruelty with the blood and agony of his lacerated victim. Yet they are doing this 'in all good conscience,' even as Saul when he persecuted the primitive disciples of Christ. God grant that the light of truth may shine upon them, and they hear the voice of two millions and a half of their countrymen, for whose souls they ought to watch, crying in a voice too loud, intense and heart rending to be disregarded, 'Why persecute ye us?' I shall not attempt to give you an 'abstract' description of the present state of feeling—but it is my intention to offer to the readers of the Liberator under the head of 'On Dits,' such facts and incidents, which may come under my own observation in Andover, as have a bearing upon the subject of slavery, and may better show, perhaps, than mere description, the principles, measures and motives of the anti Anti-Slavery leaders.

First, then—to show what logical conclusions may be arrived at by those who have ceased to reason as well as to speak and act fearlessly, we will look at
An 'Expedient' Interference. At the anniversary of the Missionary Fraternity in Phillips' Academy, a short time since, the President read a very able and interesting report, in which he spoke largely of the moral and spiritual wants of the world—adverted to the particular condition of many heathen nations—touched upon the neglect of the Aborigines of our land, and (as if it were too great an outrage upon the common feelings of humanity to pass them over in silence) the degradation and misery of the slaves of the South. After portraying in a most touching manner the horrible evils of American slavery, what does the reader think was the inference drawn?—what the appeal for action to the hearts of the audience? It was this verbatim. 'The degraded and suffering condition of two millions and a half of slaves in this land of gospel light and liberty, call upon us in a voice not to be neglected, to send the glorious light of the gospel to benighted Africa!' Oh, wondrous wisdom wonderfully wise! Let us arrange a few parallels to this sage conclusion. 'The spiritual wants of China call loudly upon us to sustain the American Temperance Society!' 'The alarming progress of Catholicism in the valley of the Mississippi, should enlist our sympathies and prayers for the unenlightened millions of India!' etc.

But, it will be asked, how did it happen that such a gross absurdity was uttered? The true answer is, it was 'expedient' 'under existing circumstances,' that this inference should be drawn—because, if the President of the Missionary Fraternity had proclaimed the just and legitimate inference—i. e. that the wrongs and woes of our slave population appeal loudly to us as Christians to labor and pray that they may receive liberty and the blessings of the gospel—he would have rendered himself obnoxious to the censure of the 'great and good,' the controllers of heads and hearts, who chiefly composed the audience before him.

This is the way in which the students of Phillips' Academy are allowed to reason. This is the manner in which sympathy is turned out of its proper course, not only here but elsewhere.

That missionary spirit is the only true one which embraces in its wishes and efforts every human soul, and is as impartial in its deeds of God-like benevolence, as he 'who sendeth rain on the just and the unjust.' When this missionary spirit shall prevail, and the church 'remember,' in the true sense of the word, 'those in bonds as bound with them,' then may we expect that the set time to favor Zion will come, and not till then.

An amusing dialogue occurred at the time of the recession of 'the fifty' from Phillips' Academy, which shows how some of the 'fathers' feel about that affair. Prof. S. met one of the seceders in the street, and accosted him thus abruptly, and in no remarkably pleasant manner—

'Well, —, are you one of the rebels?'
'Well, —, Sir, that I have broken new laws.'
'Well, then, are you one of the martyrs?'
'I did not know that we were to be crucified.'
'But what is your object in making all this disturbance in the Academy?'

'We think that it is right that we should follow the dictates of our own conscience.'
'Conscience—conscience—you have no conscience, or at least, no enlightened conscience.'
'Not an enlightened conscience, Sir? Why, I have sat under your preaching three years!'

The spirit of Abolition in the Theological Seminary is said by the pro-slavery party to be dead. It is very evident that it is boxed up and chained down, now—but whether it will soon burst its unmanly fetters, and come forth in its majesty and might, remains to be disclosed. More on this topic next week.

Andover, Aug. 24.

*This was done at the Anniversary in the Theological Seminary. In particular enumerating those portions of mankind who have not the gospel, not a syllable in relation to those from whom the gospel is kept in our own land was uttered.

SUDBURY FEMALE ANTI-SLAVERY SOCIETY.

It is now one year since this Society commenced operations. Should the inquiry be made, What have we accomplished? we answer—certainly not all that we could wish.

This Society was formed with very little aid from abroad. Having read a few anti-slavery publications, and reflected much upon the unhappy and degraded condition of our fellow-beings of African descent, we felt that it was our duty to make an effort to meliorate their condition.

On the 4th of July, 1834, the first meeting of this Society was held, consisting of four individuals. The Society at present numbers fifty-one.

We pleaded long and earnestly, before a lecturer could be obtained. In the course of the past year, there have been delivered in this town, six public anti-slavery addresses—two by the Rev. James T. Woodbury, and more recently, four by Mr. C. C. Burleigh. It is difficult to say to what effect they have been heard; but we hope that at least the giant growth of prejudice has been brought low. Anti-slavery pamphlets and periodicals have been distributed among the friends of the cause and others, wishing to promote an acquaintance with anti-slavery principles.

About \$20 have been paid into the treasury. In September, 1834, \$8 were forwarded to the Treasurer of the Female Anti-Slavery Society in Boston. March 18th, 1835, \$8 were paid over to the Treasurer of the Middlesex Co. A. S. S. towards the support of an Agent employed to lecture in said County. \$1.50 were forwarded to Mr. Bacon for 100 copies of the Anti-Slavery Record. Incidental expenses have occurred, of which the Treasurer can report. The remainder was appropriated to the lighting of the meeting-room for lectures, for books, and for postage on letters, &c.

It is often reproachfully asked, 'How many slaves have you liberated?' We are sorry to answer, perhaps none; but we trust the means are in successful operation, which will effect the ransom of MILLIONS. We believe the cause is of God, and we doubt not of success. One year ago this day, 800,000 human beings, for the first time, breathed the air of the free! With this noble example before us, who can doubt of the speedy triumph of the cause?

A few years ago, and this subject was hardly thought of in Republican America. Now, it is publicly discussed by legislators and statesmen. Once it was a subject too delicate for ministers of the gospel to touch; now, some of them deem it a part of our holy religion, to 'proclaim liberty throughout all the land, and to all the inhabitants thereof.' Some have even led the people of their charge, and are now publicly engaged in 'proclaiming liberty to the captives.'

Orators deem it not a subject too mean for eloquent discussion. And 'while the mighty of our land' are engaged in this work of mercy, their kindred spirits of other shores are co-workers in the same righteous cause.

While the labors and prayers of the wise and good are offered in humble confidence, is not success as sure as the word of Him who has said, 'let the oppressed go free, and break every yoke.' In behalf of the Board,
EMMALINE C. CUTTING, Rec. Sec.
Sudbury, Aug. 1, 1835.

OFFICERS FOR THE ENSUING YEAR.

President, Mrs. Lucy Cutler.
Vice President, Mrs. Ruth Bowker.
Treasurer, Mrs. Lucy R. Browne.
Corresponding Secretary, Miss Lucy A. Browne.
Recording Secretary, Miss E. C. Cutting.
Librarian, Miss Alice H. Browne.
Committee, Miss Abigail L. Carr, Miss Harriet Brown, Miss Mary Bacon, Mrs. Caroline W. Richardson.

Extract from a recent letter from North Carolina.

The case of the crew of the schr. Butler of Bath, is extremely hard. For men accustomed to the climate, to be incarcerated in a loathsome prison from the 20th of May to the 1st of November, and survive the confinement, is a rare occurrence; how much more improbable, then, the existence of the Butler's crew, who are thus imprisoned in our jail, may be inferred by those at all acquainted with the effect produced by the heat of Wilmington Summer, upon strangers unaccustomed, who merely visit here upon business.

The Butler was laden at or near Capt. Potter's rice plantation, with boards and timber for Fall River, Mass., and had been dropped down to the New Inlet bar, where she was anchored, waiting an opportunity to proceed to sea. After the departure of the Butler from town it was discovered that a negro slave belonging to Capt. Potter was missing, when it was conjectured that he had attempted to make his escape in said schooner. Search was therefore made and the slave found in the vessel's hold. The owner of the slave accompanied the searching officer, and it is in evidence that Capt. Carter and crew were also astonished upon discovering the negro, and that they not only cheerfully submitted to the examination, but aided in it; and after every place which had suggested itself to the officer, had been searched in vain, Capt. Carter proposed that he should examine the identical hiding place in which the negro was found.

Notwithstanding these circumstances, the owner of the slave caused Capt. C. and his whole crew to be taken from the vessel and arraigned before a magistrate, charged with an attempt to carry out of the state a negro slave, (the penalty of which attempt is death) when they were severally ordered to prison to take their trial at the Superior Court of Law, to be held the first Monday in November next. Captain Carter was also arrested under a civil process, at the instance of the owner of the slave, and held to bail in the sum of \$1200 to rescind a penalty of \$300 and costs, under an Act of Assembly of 1829, in the words following—'That if, after the passage of this act, any mulatto or negro slave shall be found secreted on board any ship or vessel after the said is hoisted to depart the state, the captain of such ship or vessel being in charge, shall forfeit and pay \$300 to the person prosecuting for the same.' In the criminal case or indictment on behalf of the state, the bail being \$300, as well as in the civil prosecution, Capt. C. was so fortunate as to obtain bail; but for the want of which the mate and seamen were committed, on or about the 20th of May. Subsequently, however, the mate and one of the seamen, having given bail, have been released from confinement; leaving two seamen, Samuel Leaman and John Webster, in jail. Notwithstanding the known humanity of the jailor, it is hardly probable that these men will live until the day of trial. Leaman has a wife and large family in Bath, Me. and the parents of Webster are poor and sickly, and dependant alone upon him for support.

The bail required for each of the men is \$500, notwithstanding the total absence of the least evidence of their guilt, other than the circumstance of the slave being found on board; and notwithstanding the sanguinary and bloody statute, they will be found innocent upon the trial; but from the isolated circumstance of the negro's being found on board, the verdict must be against the captain.

TO THE PUBLIC.

In behalf of the American Anti-Slavery Society, we solicit the candid attention of the public, to the following declaration of our principles and objects. Were the charges which are brought against us, made only by individuals who are interested in the continuance of Slavery, and by such as are influenced solely by unworthy motives, this address would be unnecessary; but there are those who merit and possess our esteem, who would not voluntarily do us injustice, and who have been led by gross misrepresentations, to believe that we are pursuing measures at variance with not only the constitutional rights of the South, but with the precepts of humanity and religion. To such we offer the following explanations and assurances—

1st. We hold that Congress has no more right to abolish Slavery in the Southern States, than in the French West India Islands. Of course we desire no national legislation on the subject.

2d. We hold that Slavery can only be lawfully abolished by the Legislatures of the several States, in which it prevails, and that the exercise of any other than moral influence to induce such abolition, is unconstitutional.

3d. We believe that Congress has the same right to abolish Slavery in the District of Columbia, that the State governments have within their respective jurisdictions, and that it is their duty to do so. A blot from the national escutcheon.

4th. We believe that American Citizens have the right to express and publish their opinions of the Constitution, Laws, and Institutions of any and every State and nation under heaven; and we mean never to surrender the liberty of speech, of the press, or of conscience—blessings we have inherited from our fathers, and which we intend, as far as we are able, to transmit unimpaired to our children.

5th. We have uniformly deprecated all forcible attempts on the part of the slaves to recover their liberty. And were it in our power to address them, we would exhort them to observe a quiet and peaceful demeanor, and would assure them that no insurrectionary movement on their part would receive from us the slightest aid or countenance.

6th. We would deplore any servile insurrection, both on account of the calamities which would attend it, and on account of the occasion which it might furnish of increased severity and oppression.

7th. We are charged with sending incendiary publications to the South. If by the term incendiary is meant publications containing arguments and facts to prove Slavery to be a moral and political evil, and that duty and policy require its immediate abolition, the charge is true. But if this term is used to imply publications encouraging insurrection, and designed to excite the slaves to break their fetters, the charge is utterly and unequivocally false. We beg our fellow citizens to notice, that this charge is made without proof, and by many who confess that they have never read our publications, and that those who make it, offer to the public no evidence from our writings in support of it.

8th. We are accused of sending our publications to the States, and it is asserted that their tendency is to excite insurrection. Both these charges are false. These publications are not intended for the Slaves, and were they able to read them, they would find in them no encouragement to insurrection.

9th. We are accused of employing Agents in the Slave States to distribute our publications. We have never had one such Agent. We have sent no packages of our papers to any persons in those States for distribution, except to five respectable resident citizens, at their own request. But we have sent by mail, single papers addressed to public officers, editors of newspapers, clergymen and others. If, therefore, our object is to excite the Slaves to insurrection, the Masters are our Agents!

10th. We believe Slavery to be sinful, to be injurious to this and to every other country in which it prevails; we believe immediate emancipation to be the duty of every slaveholder, and that the immediate abolition of Slavery, by those who have the right to abolish it, would be safe and wise. These opinions we have freely expressed, and we certainly have no intention to refrain from expressing them in future, and urging them upon the consciences and hearts of our fellow citizens who hold slaves or apologize for slavery.

11th. We believe that the education of the poor is required by duty, and a regard for the permanency of our republican institutions. There are thousands and tens of thousands of our fellow citizens even in the free States, sunk in abject poverty, and who on account of their complexions are virtually kept in legal slavery, and whose instruction in some cases is actually prohibited by law! We are anxious to protect the rights, and to promote the virtue and happiness of the colored portion of our population and on this account we have been charged with a design to encourage intermarriages between the whites and blacks. This charge has been repeatedly, and is now again denied, while we repeat that the tendency of our sentiments is to put an end to the criminal amalgamation that prevails wherever slavery exists.

12th. We are accused of acts that tend to a dissolution of the Union, and even of wishing 'to dissolve it.' We have never 'calculated the value of the Union,' because we believe it to be inextinguishable; and that the abolition of slavery will remove the chief danger of its dissolution; and one of the many reasons why we cherish and will endeavor to preserve the Constitution is, that it restrains Congress from making any law 'abridging the freedom of speech or of the press.'

Such, fellow-citizens, are our principles—Are they unworthy of Republicans and of Christians? Or are they in truth so atrocious, that in order to prevent their diffusion you are yourselves willing to surrender at the dictation of others the invaluable privilege of free discussion, the very birthright of Americans? Will you, in order that the abominations of slavery may be concealed from public view, and that the capital of your Republic may continue to be, as it now is, under the sanction of Congress, the great slave mart of the American Continent, consent that the general government, in acknowledged defiance of the Constitution and laws, shall appoint throughout the length and breadth of your land, ten thousand censors of the Press, each of whom shall have the right to inspect every document you may commit to the Post Office, and to suppress every pamphlet and newspaper, whether religious or political, which in his sovereign pleasure he may adjudge to contain an incendiary article? Surely we need not remind you, that if you submit to such an encroachment on your liberties, the days of our Republic are numbered, and that although abolitionists may be the first, they will not be the last victims offered at the shrine of arbitrary power.

ARTHUR TAPPAN, President.

JOHN RANKIN, Treasurer.
WM. JAY, Sec. For. Cor.
ELIZUR WRIGHT, Jr. Sec. Dom. Cor.
ABRAHAM L. COX, Rec. Sec.

LEWIS TAPPAN,
JOSHUA LEAVITT,
SAMUEL E. CORNISH,
CONSTANCE S. JACOBSON,
THEODORE S. WRIGHT,

Members of
the
Exec. Com.

BOSTON.

SATURDAY, SEPTEMBER 12, 1835.

TO HON. PEELE SPRAGUE.

LETTER II.

SIR—The language of the letter which I addressed to you, in the last Liberator, was sharp and condemnatory. I used it, not to irritate or offend you, but because I read, on good authority, that 'open rebuke is better than secret love,' and that 'faithful are the wounds of a friend.' I stated that on the question of slavery, you were in very bad company, as well as connected with more honorable associates. In proof of this assertion, read the following paragraph which has just met my eye in the Richmond whig, of August 27.

'The Boston Meeting.—We refer the reader with great pleasure to the proceedings at Boston, and to the brief sketches of the eloquent remarks of Messrs. Fletcher and Sprague. The allusion of the latter distinguished gentleman to the fields of Concord and Lexington—his apostrophe to the likeness of Washington, and reminding his auditors of the time when the British foe was expelled from Boston by slaveholders, commanded by a slaveholder—presented a number of patriotic images sufficient we think to have softened the heart of Garrison himself towards the 'robbers and men stealers.'

Can you feel flattered by a panegyric from such a source? Is not the author of it distinguished alike for ferocity of spirit and moral luncacy, as it regards southern slavery? Does he not maintain, that the system is just, and worthy of perpetuity? that every postmaster ought to commit perjury, and plunder the mail of abolition documents? that it is proper to offer rewards, and form associations, for the abduction of northern abolitionists? that the north ought to destroy the liberty of speech and of the press, and shed innocent blood, in order to glut the appetite of the monster Slavery? that if the discussion of this subject is not prevented by force, there must be a dissolution of the Union? Of his audacity and wickedness, two small specimens shall suffice. He scouts the idea of meetings at the north—your Faneuil Hall meeting—to rebuke the advocates of justice—thus:

'What good will it do to rebuke them? There must be some penalty, some law of the States where they live, prohibiting their injuries to the Southern people, and punishing them for their infraction. Nothing short of it will cure the mischief or satisfy the South.'

Again:

'The people of the North must go to hanging these fanatical wretches; if they would not lose the benefit of Southern trade; and they will do it. They know too well which side their bread is buttered on, even to give up these advantages. Depend upon it, the northern people will never sacrifice their present lucrative trade with the south, so long as the hanging of a few THOUSANDS will prevent it!'

Now, Sir, let conscience and reason decide: what must be the character of your speech, to exert a panegyric from a creature so unprincipled, impudent and blood-thirsty as the editor of the Richmond Whig? What stronger evidence do you require of the unsoundness of your sentiments?

The Richmond Enquirer, too, is scarcely behind the Whig in fury and madness. One specimen shall suffice:

'We shall hereafter consider the propagation amongst us of incendiary doctrines, as an actual levying of war upon us, and shall govern ourselves accordingly. We do not mean to wait until the danger becomes too formidable for resistance—until the mine is ready for explosion—but will meet the evil at the threshold. The refusal of the legislative authorities of the North to act decisively, and to restrain their citizens from acts of aggression on our peace, will be considered as an acquiescence in the outrages of which we complain, and will be considered the signal for derivative measures of defence. We are sure we speak the almost universal Southern sentiment, when we repeat the remark, that we can hold no fellowship, either political or social, with those who let loose upon us incendiaries and cut-throats, or refuse to exert their legal powers in arresting the progress of the evil.'

Your speech commenced with the following concession to the rights of man and the claims of humanity:

'Mr. Sprague regarded slavery as a great moral and political evil—he had been early imbued with this sentiment, and all that he had seen and all that he had heard, had strengthened and deepened the conviction. He deplored its existence, and from the very core and cen-

tre of his heart he prayed that our brethren of the South might see their own way clear, by their own free will, to effect its entire abolition. But it rested with them, and with them only.'

These sentiments, Sir, are precisely in accordance with those cherished by abolitionists, and printed in their 'incendiary' documents. They regard slavery as 'a great moral evil,' i. e. a sin against God, and 'a great evil,' i. e. a sin against man, and they regard it as 'a political evil,' and they call upon those who regard it as 'a political evil,' to remedy it immediately—i. e. as soon as the first constitutional opportunity will allow them to do so. Of course, moral reformation may precede political. All that they see and hear, strengthens and deepens their conviction. They deeply deplore its existence, and they earnestly pray that their southern brethren may see their way clear, &c. as it rests with them only. These are the 'incendiary doctrines,' which the Enquirer thinks ought to be restrained by the legislative authorities of the north; for which the south 'can hold no fellowship, either political or social,' with 'us; and the propagation of which will be considered 'as an actual levying of war' upon the south? Why, Sir, does not the Enquirer offer a reward for your abduction? Oh—because there is this remarkable difference between you and the abolitionists. You blow hot and cold with the same breath—they do not. You eat your own words—they do not. Yours is an abstract, theirs is a practical dislike of slavery. You attempt to do you atone for your 'seditious' exordium, before you arrive at the conclusion of your speech, that the Enquirer indulges in no obnoxious, but, on the contrary, expresses its joy in the following exulting strain—not indeed in reference to your remarks particularly, but to the present aspect of public sentiment:

'The North and the South.—The ball is rolling on; and our Brethren of the North are coming out, and speaking almost every thing else to give place to the animated proceedings of the immense meetings in Boston, Lynn, Bath, and Philadelphia. There is an union in sentiment with the South, which we hail with indescribable satisfaction. We were satisfied, that the great body of the North was with us—but we wished it to come forth. And it is not coming forth, in all the majesty of public opinion! They are coming forth to undeceive the South about the true numbers of the Incendiaries—to give us the 'right hand of fellowship'—to assure us of their respect for the rights, and their sympathy with the feelings, of the South. It is thus that the Union will be preserved. It is thus that the Chain may be brightened and strengthened. Give us the Brethren of the North! Give us the full expression of your American and brotherly feelings. Teach the incendiaries among yourselves, that the Union is not to be sported with, and that you will put down down—and that you may also put down the clamors of those incendiaries among ourselves, who say that you are not with the South—that you are outnumbered by the Abolitionists—that you will quietly permit them to go on and plot our ruin—and that therefore we had better dissolve the Union, which has been conceived by our nation's blood, and which ought to be so dear to the heart of every American.'

What do the citizens of Boston tell us? 'The numbers and influence of these people have been greatly exaggerated.'—What the people of Philadelphia tell us? 'The North is sound to the core, on the subject of slavery—the number of the Abolitionists is extremely limited.'—The citizens of Bath assure us of the same.

Sir, are you not ashamed of your cause and your past gyrists?

It may seem cruel to disturb the satisfaction of Mr. Ritchie, by any remarks upon his inflated article—but as he disturbs our gravity, in boasting of 'the immense meetings in Lynn and Bath,' two pleasant little villages, we may be allowed to retaliate, in good nature. To balance the four pro-slavery meetings which so completely dispel his fears, the abolitionists in various sections of New-England will probably hold, within three months, not less than FOUR HUNDRED anti-slavery meetings. But, say the Richmond veteran, 'teach them that you will put them down.' How? By argument, or by force? Both have been tried, and both have failed; and as to a resort to penal enactments for curbing the liberty of speech and of the press, in New-England—why, that is out of the question. But here is his consolation—the number of the abolitionists is extremely limited! Why all this uproar, then, to put down nothing? And what guaranty has Mr. Ritchie, that the few will not increase, and ultimately become the many? Even you, Mr. Sprague, venture the assertion, 'that the agitators here are few, and that even the whole number of those who have permitted their names to be enrolled in these societies is small.' Perhaps this conviction furnishes the principal reason why you are found in opposition to them; for, to borrow the classical language of your admirer, the Richmond Whig, politicians 'know too well which side their bread is buttered on,' ever to be caught supporting the cause of moral reform in its unpopular stages. Let New-England become thoroughly abolitionised, and you, our distinguished opponents who now tower so loftily, will at once 'hide your diminished heads,' and become the obsequious followers of public sentiment! Not one of you will be found in the minority! But, Sir, you deceive yourself, and therefore others, in estimating our numbers as so low a rate. It is true, we are far from constituting a majority of the whole people; still, we are a very numerous, powerful and increasing association. We are rich in faithful, vigorous in talent—unsurpassed in zeal—mighty in efforts—victorious in conflict. We are never idle; our tongues, hands and feet—our agents, pens and presses—all are continually in motion. Remember, moreover, that it is only three or four years since the laud was in a piddling lethargy; that then a humble individual stood alone in the field of strife; that the first anti-slavery society was not organized until the year 1823; and that the colonization dragon was first to be overcome before we could directly grapple with the slave system. Now look over the field, and count the number of standards, and measure the extended line of moral combatants, and behold the number of chiefs at the head of invincible squadrons! A State Society in Maine—another in New-Hampshire—another in Massachusetts—another in Vermont—another in Ohio—another in Kentucky; and two more are to be organized in October, namely, in New-York and Rhode Island. In addition to these, we have perhaps not less than three hundred auxiliary associations, each embracing from twenty to twelve hundred members. We have several presses and periodicals exclusively devoted to our cause, which are rapidly spreading our sentiments throughout the country; besides many newspapers, conducted by intelligent and independent men, that give us their hearty co-operation. Only two years ago, it was proclaimed on the honor and veracity of the New-York daily papers, that the whole number of abolitionists in that city was only 'twenty-two men and two women'—but, ludicrous enough! to put them down, not less than five or six thousand persons assembled tumultuously together, and the victory was declared to be glorious and complete. The New-York Courier and Enquirer issued a cheering bulletin, headed in starting capitals—'THE AGITATORS DEFEATED! THE CONSTITUTION TRIUMPHANT!'

It commenced in the following patriotic style: 'The citizens of New-York, ever true to the Constitution of the country, and determined to put down the desperate hand of fanatics, &c. assembled in some spacious hall last evening, &c. to stamp the seal of disapprobation upon the mad schemes which the ignorance of a few clerical dignitaries had dared to throw before the public. &c. We rejoice that this opportunity has been presented to the inhabitants of our city to convince their Southern brethren, &c. &c.'

This was in October, 1833. In the ensuing spring, it there met together, in that very city, a mighty body of anti-slavery delegates from societies scattered all over the country! About once in every six months, the abolitionists are scattered to the winds of heaven by their spiritual opponents, who rush upon them like a hurricane, and with fire and brimstone, and all sorts of arguments, missives, and burn and destroy all before them. Semi-annually, too, the Constitution is triumphant! Still, the ghost of murdered Hosque 'will not down.' In a short time, the abolitionists are seen in multitudes at

every where, marching from village to village, from city to city, and from State to State, augmenting their number at every step, and evidently invigorated by the respect from their labors which the storm enabled them to take. Ours more, however, they have been utterly annihilated—and again the Constitution has been rescued from the hand of treason! It is more than probable, that the world will soon witness another miracle of restoration; for Truth, like our Saviour, may be scourged, and crucified, and buried—and the tomb may be sealed, and a watch set—but it has a divine energy in itself, and will burst the entrance of the grave, and reign triumphant over death. Nay, even the Courier and Enquirer begins already to respond! Hear it! It is dreadful to contemplate the short period of time which has elapsed since these abolitionists were a mere handful, to the multitude they are since become! So, then, we derive from our opponents these instructive but paradoxical facts—that without numbers, we are multitudinous; that without power, we are sapping the foundation of the confederacy; that without a plan, we are hastening the abolition of slavery; and that without reason or talent, we are rapidly converting the nation!

Besides, Sir, the success of any great moral enterprise does not depend upon numbers. Slavery will be overthrown before a majority of all the people shall have called, voluntarily and on the score of principle, for its abolition. Ten righteous men would have saved Sodom. In a physical campaign, how often is a subordinate force victorious! What, Sir, is the promise to those who engage in a moral contest, that God may be glorified, and a rebellious world subdued? One shall chase a thousand, and two put ten thousand to flight! This has recently been fulfilled before our eyes, in the cause of temperance—and its faithfulness is continually verified in the strife of Christ with Satan. Cowardice, shame and irresolution are the treacherous companions of wickedness, and they readily yield to courage, virtue and integrity. The earliest infancy of Liberty causes the maturity of Tyranny to tremble, and the knees of the monster to smite together like those of Babel, the king. Hence it is that we are led unflinchingly to believe, that as soon as the churches in our land will cleanse themselves from the pollution of slavery, and bear a united testimony against it, the system must speedily fall—all, not because they embrace a majority of the people, for they are in a lean minority, but because their example is mightier than an armed host. Hence, Sir, it is idle to sneer at us because we are less numerous than our opponents; for the same paltry argument might have been brought against the Temperance cause only six years ago. Sir, we may be branded with opprobrious epithets—we may be called agitators, or fanatics, or incendiaries—but we deem it a very small thing to be judged of man's, and especially of a politician's judgment. Ours is that fanaticism which listens to the voice of God, which believes his promises and obeys his commands, which remembers those in bonds with whom, which seeks the guidance of the Holy Ghost, which walks by faith and not by sight, which rejoices in tribulation, which overcomes the world. Ours is the agitation of humanity in view of cruelty—in virtue in opposition to pollution—in holiness against impiety. It is the agitation of thunder and lightning, to purify a corrupt atmosphere—of the storm, to give new vigor and freshness to field and forest. Ours is the incendiary spirit of truth, that burns up error—of freedom, that melts the fetters of the bondman—of impartial love, that warms every breast with the sacred fire of heaven. None but men of extraordinary moral courage and holy endurance could sustain, unflinchingly, a contest which requires such loss of reputation, such hazard of property and life, such anguish of body and soul, such painful collisions with parents and relations, with friends and neighbors. The risk that we run, the odium that we receive, the sacrifice that we make, and the persecution that we suffer, are the strongest evidence of the rectitude of our intentions, and the righteousness of our cause. We are constantly purified in the furnace of affliction, and the dross is taken away. Indeed, a perfect analogy is seen in the history of the abolition of the foreign slave-trade, as contrasted with the present anti-slavery struggle. The venerable CLARKSON, at the close of his instructive history, makes the following remarkable statement—remarkable, because it exactly applies to the moral separation which is now taking place in our land on the great question of emancipation. He says, of the conflict in Great Britain—

"It has been useful, also, in the discrimination of moral character. In private life, it has enabled us to distinguish the virtuous from the more vicious part of the community. I have had occasion to know many thousands of persons in the course of my travels on this subject, and I can only say, that the part which these took on this great question, was always a true criterion of their moral character. It has shown the genuine philanthropist. It has unmasked the vicious, in spite of his pretension to virtue. It has afforded us the same knowledge in public life. It has separated the moral statesmen from the wicked politician. It has shown us who, in the legislative and executive offices of our country, are fit to save, and who to destroy a nation."

Sir, I will dwell no longer upon this point. What I intended only as incidental in this letter, constitutes its main part. It was my intention to depict, with your assistance, the bloody relations which the north sustains to the south, and to comment at some length upon the awful picture; but I must consign a large portion of my remarks to another epistle. The ground that you and your colleagues maintain is, that the free states are not involved in the guilt of slavery; that we have no right, morally, (for as to our political right, there is no difference of opinion,) to meddle with it; that the slave states alone are criminal, if there be any criminality attaching to the system; that the doctrine of immediate emancipation is impracticable and dangerous; and that the anti-slavery associations are uncharitable and seditions. Abolitionists hold that the north and the south are alike involved in guilt, whether past, present or prospective; that therefore it is the right and the duty of the people every where, to seek the overthrow of slavery by moral means, and to wash the blood from their hands individually; that it is unjust and Pharisaical for one portion of the country to say to another—'Stand by, for I am holier than thou'; that the doctrine of immediate emancipation is the doctrine of common sense, common honesty, and the Bible; and that it is only by moral associations that deep-rooted evils can be eradicated. Here, then, we differ entirely.

To prove that the north neither upholds nor sanctions southern slavery, you adduce the following evidence:

1. 'The Constitution provides for the suppressing of insurrections; we should rally under the Constitution, we should respond to its call: nay, we should not wait for such a requisition, but on the instant should rush forward with fraternal emotions to defend our brethren from desolation and massacre.' That is, we have agreed to keep the slaves in bondage, and to crush or exterminate them if they should rise, as did our fathers, to obtain their freedom by violence: therefore, we are guiltless of the sin of oppression!
2. 'The Constitution recognizes and provides for the continuance of slavery; therefore, we are not guilty!'
3. 'It does sanction, it does UPHOLD slavery! therefore, we are not responsible!'
4. 'Few parts of the Constitution were more carefully and deliberately weighed; therefore, we are sinless!'

This is your evidence of our innocence, Mr. Sprague! Mr. Otis adds his confirmation, thus:

1. 'The claim of the South to consider their slaves as property or NONENTITIES is acquiesced in, and confirmed by the North; therefore, we are sinless!'
2. 'We agreed to permit the South to carry on the foreign slave-trade to plunder and desolate Africa—for the space of twenty years; therefore, we are innocent!'
3. 'We agreed to seize and restore runaway slaves; therefore, we are not guilty!'
4. 'We agreed that the master shall, in reference to the constitution, exercise all the political rights of the slave, and that he should be nothing! therefore, we have nothing to do with slavery!'

Now, Sir, in presenting these facts to prove the innocence of the North, it seems to me that you must really believe that 'justice has fled to brutish beasts, and men have lost their reason.' Or do you mean to mock us, and say that who cannot discriminate between honesty and knavery—liberty and oppression? Why, Sir, I am filled with amazement. What would you think, if an associate of thieves should be arrested and brought up for trial, and to prove his own and their innocence, should begin to plunder the community? You are a lawyer, Sir, and can readily decide how this testimony would operate. Your plea is just as rational: as well might the assassin bring the body of his victim into court, and brandish the reeking knife over his head, to prove that he ought not to be accused of murder!

But I run the following parallel, that the reader may see, at a glance, whether, in our alliance for the support of slavery, we are not fighting against God!

WM. LLOYD GARRISON.

TRISTAN BURGESS.

This gentleman has lost his election to Congress by a small majority—and we are not sorry. A correspondent at Providence writes, that a few evenings before the election, Burgess made a speech to the whigs in the town-house, in which (obviously without any inducement, except to gain votes by pulling a popular string) he alluded to the subject of slavery, and said that some called it a heinous sin, but the Bible sanctioned it; that the 'father of the faithful' had four hundred slaves, with which he went out to battle; that God permitted it; and he had better let it alone until God forbade it; that he should be glad to see slavery abolished in the District of Columbia, but that it could not be done without the destruction of the government; that it was like a tumor on the human body, which had reached the vitals, and it could not be extracted without killing the patient; that he would advocate the abolition of slavery in the District, when a majority of the planters were in favor of it, (i. e. in favor of destroying the government, and killing the patient!)—that he was a COLONIZATIONIST, and hoped the blacks would all be sent out of the country; the hope of their removal might be a dream, but it was such a dream as he should wish to die in, &c. A speech so idle and corrupt as this, ought to have defeated his election—it did so, we have every reason to believe, for it alienated many votes that would otherwise have been cast in his favor. Abolitionists generally stand aloof from the politics of the day; and if they go to the polls at all, it is chiefly in reference to the great cause of human freedom. They mean constantly to enforce this truth upon the minds of the people, that to insure the speedy overthrow of slavery in the District of Columbia, they must send such representatives only, as shall pledge themselves to vote for its abolition.

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Mr. GARRISON.—While every day brings some report of meetings and resolutions aimed at the suppression of the great moral reform, to which you have so nobly consecrated yourself, it may be gratifying to you and your readers to hear of the efforts which are still made in behalf of the Anti-Slavery cause. I therefore send you a brief account of what I have been doing the past ten days.

On the 29th of August I rode to Haverhill with George Thompson—the man, whom our sinful nation seems determined to destroy, because he has come and told us the truth. Oh! that all his enemies knew him. They could be his enemies no longer. How artless, unaffected, forgetful of himself in his deep concern for the redemption of those whose cause he pleads with such surpassing eloquence and apostolic boldness!

On Sunday, the 30th, I went at 7 P. M. to the meeting house in Haverhill, where the public had been invited to hear an Anti-Slavery address. The house was crowded, and I congratulated myself upon so good an opportunity of speaking of the wrongs of our enslaved countrymen. But I had not proceeded in my discourse more than fifteen or twenty minutes, when an assault was commenced upon the house, by a mob of one or two hundred men and boys. After several attempts to proceed, I was satisfied I should not be permitted to, and therefore dismissed the assembly. It was well—for, as we afterwards learnt, the diabolical purpose of our opposers was to discharge a heavily loaded cannon near the building, and at the same time pull away the steps, which would have occasioned the loss of limbs, perhaps of lives.

The next day I went to Bradford and spent a couple of hours with Rev. Gardner B. Perry. From him I gathered much encouraging information respecting the prospects of the cause in that vicinity. No man is more deeply interested, and few are laboring more effectually than he is, to arouse the Christian community to a perception of their duty.

On the 2d of September, I went again to Bradford, and passed the evening in conversation with more than a dozen of the most active members of the Anti-Slavery Society. I doubt not they will be steadfast, immovable, and about yet more, rather than less, in the work of the Lord.

September the 3d, I rode to Amesbury, called upon Rev. Mr. Towne, a thorough, intelligent and zealous abolitionist. By him I was introduced to Mr. Jonathan A. Sargent, and several other members of the Anti-Slavery Society. They all seemed anxious to have an address from me, and soon obtained the use of the Baptist vestry. Our meeting at 7 1/2 o'clock, was well attended, and passed off without any interruption worthy of notice.

September 4th. A meeting having been appointed several days before at West Newbury, I went there this evening, although, being unwell, I felt unequal to the effort. But a large, respectable and very attentive audience soon revived my spirits, renewed my strength, and satisfied me that 'twas better to me than medicine to plead for the oppressed. The good effect of my lecture was apparent—and I am happy to add, that an auxiliary society is to be instituted there the next week.

I returned to Boston on the 5th, and found at the office an invitation to attend the Annual Meeting of the Franklin Society, on the 9th. Accordingly, on Wednesday last I went to that town, and at 4 P. M. delivered an address in the meeting house to about 200, which you know was a large number for a country town, at this season of the year. The venerable Dr. Emmons, in the 92d year of his age, was one of my hearers. He is, indeed, a remarkable man, quite as active in mind and body as most men are at 70. After the meeting, he said to me, 'the principles of the abolitionists are right—persevere, and you will accomplish the great Reform.' I am confident we shall.

Yours, truly,
SAMUEL J. MAY.

ATTORNEY GENERAL'S REPORT.

We were glad to see the following extract, from our Attorney General's late Report to the Senate of Massachusetts, published with commendation in the Daily Advertiser and the Mercantile Journal, of week before last.

"No man, who looks at the condition of society among us, believes this to be a moment in which any relaxation can be permitted in the vigor of the laws, or the power to enforce them. The attention of men is to be called to the duty of resisting a wicked and furious spirit of intolerance, irreligion and disorder, which is bidding defiance to the laws of this land, and the laws of God. The public mind is to be brought back to a recognition and support of those moral and political principles, on which our institutions depend, and without whose operating influence they must speedily decay."

It is necessary in this work to begin at home; to preserve the established system of order and the ancient and true honored means by which it is sustained. The suppression of the laws is no idle sound that can be permitted to reverberate as the watchword of a party. It is the war-cry that should gather the whole people in arms, not to rally round this or the other favorite object, but to protect the temple of national freedom from desecration and ruin."

This is indeed a timely admonition. We devoutly hope it may be duly heeded. Well may we fear that our dearest rights are in danger, when we look through the land and see the wrong and outrage with which it is filled. Law has given place to the extempore will of the people. The Postmaster General, who is at the head of a most important department of government, and is one of the Executive Cabinet, has dared to give as his opinion that there is an obligation to the community higher than that which we owe to the laws of the community, and to those time-honored means by which order is preserved and public improvement promoted. We say to our fellow citizens, let not your opposition to the Abolitionists blind you to the disastrous tendency of the measures pursued against them.

ANECDOTE.

A crockery-ware dealer in this city, who attended the pro-slavery meeting, and exerted his physical force on that side, had the good fortune to attract the attention of one of his Southern brethren. On the following day, this one entered his shop and asked, 'Have ye any little china things for children? You behaved very well at the meeting yesterday, and I think I'll purchase something of you.'

Errata.—In the letter to Mr. Sprague in our last number, 2d col. 2d page, for 'as if we were deficient in fortitude and courage, and all our seeming boldness,' read 'with all,' &c.

In the next column, for 'fearless Thompson,' read 'peerless.'

3d page, 1st col. in the epitaph, for 'the rights of tyrants,' read 'right'—and for 'respectable petition,' read 'col. for 'together with the wise philanthropists of Europe,' read 'wisest.'

4th col. near the top, for 'the free guilt came upon all,' read 'the free gift.'

The Grand Jurors of Ontario county, N. Y. have formally presented the Anti-Slavery Society, as a dangerous nuisance. [?]

Great Excitement at Concord, N. H.—This town was the scene of an unparalleled excitement on Friday night last. On the morning of that day, immediately after the decided expression of disapprobation of the doings of the anti-slavery party by the numerous assemblage at the Court House, a meeting of the abolitionists was announced by handbills, to be held at 7 o'clock, P. M., when the principles and views and operations of the Abolitionists would be explained, and any questions proposed, answered, by George Thompson and John G. Whittier. The issuing of this notice produced a tremendous sensation, and it was plainly to be seen that if the meeting should take place, confusion and disorders would be the inevitable consequence.

Seeing this state of things, says the Concord Patriot, Gen. Davis, the Chairman of the Board of Selectmen, called on Thompson and his friends, warned them of the consequences, and requested them to desist from any attempt to hold a meeting. To this friendly warning they paid not the least heed; and Gen. Davis, fearing the Court House might be seriously injured if not demolished, if the meeting was persisted in, closed the doors of the Town Hall, which is the lower story of the Court House, against them. The Court Room was also closed by the Sheriff. At the time appointed, the Abolitionists repaired to the Court House and finding both rooms closed against them retired. In the mean time, the multitude had assembled, determined that the necessary Thompson should not escape them if he made his appearance. Not finding Thompson, they proceeded through the streets, and falling in with Whittier, and the editor of the Herald, they pelted with dirt, and somewhat injured them, though we believe but very slightly. These individuals finally escaped into a house, when the multitude consisting of several hundreds, immediately repaired to the house of George Kent, where Thompson had taken up his quarters, and where he was supposed then to be. Mr. Kent had been informed of their approach by one of his friends, when Thompson immediately made his escape to the woods, and Kent left the house alone in the charge of the women, correctly judging that it would be more safe in their hands alone, than if attended by himself and Thompson. The multitude when arrived at Kent's house demanded Thompson, but were assured that he nor any other man was within. About this time Gen. Davis, who had been sent for, arrived and addressed the assembled people. He told them that Kent had assured him that Thompson should not attempt to lecture upon anti-slavery or hold any meetings whatever in the place—that if their object was to put a stop to the lectures of Thompson and the abolitionists, that object was therefore accomplished, and suggested to them the propriety of retiring. They immediately did—but being baffled in their attempt to seize Thompson, they constructed an effigy, which was paraded through the principal streets and afterwards burnt in the State House park, and concluded the whole ceremony with a display of fireworks and the discharge of cannon.

NOBLE AND SPIRITED.

[To the Editors of the Sun.]

Mr. Sun, as you have come out in favor of the abolitionists, you will please to stop my paper. New-York, August 18th, 1835.

REMARKS.—We have complied with the gentleman's request, and ordered our carrier to leave the Sun no longer. In regard to slavery we believe with the great portion of our fellow citizens, that the north, so far as the slaveholding states are concerned, has nothing to do with the question. It is an evil which the south has inherited, and which can only be eradicated by the slaveholders themselves. We have no legal right to meddle with the slave question in any of the Southern states, but we have a right to ask for its abolition in the District of Columbia. We have a right to petition our representatives in Congress to wipe away the foul stain from the capital of our country, and our Declaration of Independence is a glaring contradiction of our practices, so long as the evil is suffered to disgrace the federal city. We have never published incendiary articles, and in all probability we never shall—but so long as slavery is suffered to smite with leprosy our national temple, and turn its sacred courts into human shambles, so long shall we be found advocating its abolition in the District of Columbia. It is at war with the genius of our government—it scoffs at our national declaration, and brands us with hypocrisy before the nations of the earth. It paralyzes the power of our free institutions at home, and makes them a 'hissing and a bye-word abroad.' It is sheltered under the wings of our national eagle, republican law its protector, republican equality its advocate, republican morality its patron, and republican freedom its body guard. It is a sin in itself apart from the rigors incident to its administration. It wrecks from our fellow men the legacies which God Almighty has bequeathed them—inalienable birth-right endowments, exchanged for no equivalent, unsundered by volition, and unfettered by crime. It derides the sanctity with which reason, religion and law have invested domestic relations—annihilates marriage—makes void parental authority—invites the violation of chastity by denying its legal protection, and bids God speed to lust as it riots at noon day, glorying in the enormities of law. Its baneful influence is beginning to be felt in every part of the Union. At the north the press lowers under a censorship, and the freedom of speech, that glorious privilege of American citizens—is trampled under the feet of a ruthless mob. At the south the mechanic arts and all vigorous enterprise is crushed under an incubus—a thrifless agriculture is smiting the land with barrenness and decay—prodigality, in lavishing upon the rich the plundered earnings of the poor, is accounted high souled generosity—revenge is regarded as the refinement of honor—aristocracy entitled republicanism, and despotism civility. Such is slavery, and such we shall ever call it, the loss of a few subscribers to the contrary notwithstanding. We have stopped the gentleman's paper, as we said in the beginning of this article, and if there are any more of our subscribers who think that to tell the truth is to be an abolitionist, we shall be happy to stop theirs also.—V. F. Sun.

The Presbyterian clergy of South Carolina and Georgia at a late meeting, resolved, that in the opinion of that synod, Abolition Societies and the principles on which they are formed in the United States, are inconsistent with the best interests of the slaves, the right of the holders, and the great principles of our political institutions. [?]

DIED.—In Shirley, Mass. Mrs. Elizabeth Hazard, aged 69.

In Roxbury, Mass. Miss Catherine Chester, aged 16.

In this city, August 24th, Joseph C. Lewis, aged 3 years.

A CARD.

The subscriber acknowledges with pleasure the receipt of fifteen dollars from the Female Anti-Slavery Society of Amesbury and Salisbury, to constitute Mr. Jonathan A. Sargent of Amesbury, a life member of the Massachusetts Anti-Slavery Society.

SAMUEL J. MAY.

Boston, Sept. 8, 1835.

NEW PUBLICATIONS.

FOR sale at the Office of the Massachusetts Anti-Slavery Society—

'Juvenile Poems for the use of Free American Children of every Complexion'—also

'Productions of Mrs. Maria W. Stewart.'

Subscriptions are received at the above office for the Emancipator, Human Rights, Record, and Slave's Friend, which will be forwarded to any part of the Union requested.

All other Anti-Slavery publications which have hitherto been advertised may be procured at the same place, No. 46 Washington-street, up stairs.

HENRY E. BENSON, Agent.

Boston, Sept. 12th, 1835.

WANTED,

A GOOD Journeyman Tailor, of moral habits, to whom liberal wages will be given. Apply to GEORGE H. BLACK, Exchange-street, Portland, Me.

Sept. 8.

P. S. A colored man would be preferred.

NOTICE.

BOARD can be obtained for four or five persons at No. 12, Belknap-street.

CHARLES V. CAPLES.

Boston, Sept. 12.

LITERARY.

[From the New-York Mirror.]
TO THE APPENINES.

BY WM. C. BRYANT.

Your peaks are beautiful, ye Appenines!
In the soft light of these serene skies;
From the broad highland region, black with pines,
Fair as the hills of Paradise they rise,
Bathed in the faint Peruvian slaves' blood
In rosy dushes on the virgin gold.

There, rooted to the aerial shelves that wear
The glory of a brighter world, might spring
Sweet flowers of heaven to scent the unbreathed air,
And heav'n's fleet messengers might rest the wing,
To view the fair earth in its summer sleep,
Silent, and cradled by the glimmering deep.

Below you lie men's sepulchres, the old
Etrurian tombs, the graves of yesterday;
The herd's white bones lie mixed with human mould;
Yet up the radiant steep that I survey,
Death never climbed, nor life's soft breath, with pain,
Was yielded to the elements again.

Ages of war have filled these plains with fear,
How oft the hind has started at the clash
Of spears, and yell of meeting armies here,
Or seen the lightning of the battle flash,
From clouds, that rising with the thunder's sound,
Hung like an earth-born tempest o'er the ground.

Ah me! what armed nations—Asian hordes,
And Lybian host—the Scythian and the Gaul,
Have swept your base and through your passes poured
Like ocean-tides uprising at the call
Of tyrant words—against your rocky side
The bloody billows dashed, and howled, and died.

How crashed the towers before beleaguering foes,
Sacked cities smoked and realms were rent in twain;
And commonwealths against their rivals rose,
Trode out their lives and earned the curse of Cain;
While in the noiseless air and light that flowed
Round your fair brows eternal Peace abode.

Here pealed the impious hymn, and altar flames
Rose to false gods, a multitudinous throng;
Jove, Bacchus, Pan, and earlier, fouler names,
While as the unbelieved ages passed along,
Ye, from your station in the middle skies,
Proclaimed the essential Goodness, strong and wise.

In you the heart that sighs for freedom seeks
Her image; there the winds no barrier know,
Clouds come and rest and leave your fairy peaks;
While even the immaterial Mind, below,
And thought, her winged offspring, charmed by power,
Pine silently for the redeeming hour.

WOMAN AND FAME.

BY MRS. HEMANS.

Thou hast a charmed cup, O Fame!
And draught that mantles high,
And seems to lift this earthly frame
Above mortality.

Away! to me—a woman—bring
Sweet waters from affection's spring.

Thou hast green laurel leaves that twine
Into so proud a wreath;
For that resplendent gift of thine,
Heroes have smiled in death.

Give me from some kind hand a flower,
The record of one happy hour.

Thou hast a voice whose thrilling tone
Cau bid each life pulse beat,
As when a trumpet's note hath blown,
Calling the brave to meet.

But mine, let mine—a woman's breast,
By words of home-born love be blest'd.

A hollow sound is in thy song,
A mockery in thine eye,
To the sick heart that doth but long
For aid, for sympathy;

For kindly looks to cheer it on,
For tender accents that are gone.

Fame, Fame! thou canst not be the stay
Unto the drooping reed,
The cool fresh fountain, in the day
Of the soul's feverish need:

Where must the lone one turn or flee?
Not unto thee, oh!—not to thee.

[From the Christian Examiner.]
'REMEMBER NOW THY CREATOR IN THE
DAYS OF THY YOUTH.'

O happy creature! on whose brow
The light of youth is shed,
O'er whose glad path life's early flowers
In glowing beauty spread—
Forget not Him whose love hath poured
Around that golden light,
And tinged those opening buds of hope
With hues so softly bright;
But grateful to his altar bring
The garlands of life's glorious spring.

Thou tempted one! just entering
Upon 'enchanted ground,'
Ten thousand snares are spread for thee,
Ten thousand foes surround,
A dark and a deceitful band
Upon thy path they lower—
Trust not thine own unaided strength,
To save thee from their power.

Cling, cling to Him, whose mighty arm
Alone can shield thy soul from harm.

Thou, whose yet bright and joyous eye
Must soon be dimmed with tears,
To whom the hour of bitterness
Must come in coming years—
Teach early that confiding eye
To pierce the cloudy screen,
To where, above the storms of life,
Eternally serene,
A Father's love is beaming bright,
A Father's smile still sheds its light.

O born to die! the path of flowers
Thou dost exulting tread,
Leads to the dreary sepulchre,
The silence of the dead.
But if from youth thy spirit's love
Hath to thy God been given,
Death's icy hand will open for thee
The radiant gates of heaven.

There, blest immortal! joys divine,
Transcendent, endless, shall be thine.

TIME.

It passes;
Hour follows hour; day follows day; and year,
If I so long shall last, will follow year;
Like drops that through the cavern'd hermit's roof,
Some cold spring filters: glancing on his eye
At measure'd intervals, but moving not
His fix'd, unvaried notice.

Time is like a fashionable guest,
That slightly shakes his parting guest by the hand;
And with his arm outstretch'd, as he would fly,
Grasps in the corner.

Time, as he passes us, has a dove's wing,
Unsoil'd, and swift, and of a silken sound;
But the world's time is time in masquerade.—Cæsar

MISCELLANEOUS.

IMPORTANT FROM FRANCE.

Attempt upon the Life of Louis Philippe, King of France, by an Infernal Machine.—PARIS, July 29. After having passed along the Boulevard to the farthest point at which the National Guards and the troops were drawn up, his Majesty, accompanied by the Duke of Orleans, the Duke de Nemours, the Prince de Joinville, and a numerous and brilliant Staff, was returning along the same line to the Place Vendôme, where the troops were to file off before him. At twelve, at the moment when he had reached the Boulevard du Temple, a tremendous explosion, resembling irregular platoon firing, was heard. At first it was supposed to be a discharge of fireworks, but the falling and cries of the victims, soon revealed the reality, and excessive confusion ensued—an Infernal Machine had just poured forth a shower of balls upon the cortege that surrounded the King! Marshal Mortier, Duke de Trevisse, fell and expired without uttering a word. Several other officers, and some of the National Guards, were also killed, and a considerable number of persons wounded. The falling of some horses, among which was that of Marshal Mortier, and the capering of others, added to the tumult, which it would be difficult to describe. During this scene the King, whose arm had been grazed by a bullet, and whose horse had received a wound in the neck, maintained the calmness by which he is distinguished, and displayed remarkable courage by riding up in the direction of the house from which the explosion came. After the first emotion had passed, the cortege continued its route, amidst shouts of joy for the preservation of the King's life, and threats of vengeance against the assassins. The bodies of the slain, and the persons who were wounded, were immediately carried to the Café Turc, opposite, where medical assistance was immediately afforded to such as were still alive. Smoke was seen to proceed from the third story of the house No. 50, on the Boulevard du Temple, of which the ground floor and first floor are occupied by a wine dealer named Parault. Each story consists of one chamber, which is lighted by a single window in front. The house was immediately surrounded, and all the persons found in it arrested. The room in which the machine had been constructed, is very small, its dimensions being only six and a half feet by seven. The machine was made with great skill, of wood, with iron braces, and extremely solid. Two uprights supported two cross bars of wood, placed parallel to the window, and in these were formed grooves, in which were laid twenty-five gun barrels. The front cross bar, placed at about a foot from the window, was rather lower than that behind, so that the balls might reach the body of a man on horseback in the middle of the Boulevard. The charge was so heavy, that five out of the twenty-five barrels had burst, notwithstanding they were very substantial and new. The assassin about three months ago hired the rooms of the second and third stories, of M. Dalmagne, the proprietor. He gave his name Girard, a mechanic, and appears to be about 24 years of age. His room has a window in front, and another behind, and he had taken the precaution to fasten a rope to the latter, to assist him in making his escape.

By the bursting of some of the barrels at the moment of the explosion, the assassin was wounded in the forehead, the neck, and the lip. Notwithstanding his wounds, he rushed out of the window. Some Police officers having run into the inner court, and seeing Girard slipping down the rope, one of them exclaimed, 'Ah, wretch! we have you!' Girard, who was at the moment at the height of a wall, threw himself over into an adjoining court, and there a police officer apprehended him. He was placed upon a hand barrow, and conveyed to the Conciergerie. The Minister of the Interior, the Prefect of Police, and several Magistrates went to the house, and in the assassin's chamber they found the remains of the infernal machine still smoking, a straw bed, and a fire lighted. A delay of half a second, perhaps, in the explosion, saved the life of the King. The cortege advanced in the following order: The King, the Prince de Joinville, the Duke of Orleans, the Duke de Nemours, Marshal Loban, and Marshal Mortier. All those in the cortege who were wounded, were nearly on the same line as Marshal Mortier. The news of the attempt was rapidly propagated through the capital, and produced a powerful sensation. General de Rumigny, Aid-de-Camp to the King, set off full gallop to inform the Queen that his Majesty and the Princes had escaped the danger, fearing that she might have been seriously alarmed if she had heard of the event from any one that had not witnessed it. In passing along the lines he mentioned to several officers what had occurred, and soon there was not a soldier that remained ignorant of it. As the troops of the line did not extend to the Boulevard du Temple, they were ordered to shift in that direction, that they might be ready to act in case of attempt at disturbance. At the moment of firing off before the King, the National Guards shouted *Vive le Roi!* which was answered by the troops of the line. The Guards of the 8th legion, which had lost some of its officers and men, added cries of *A bas les assassins.* The King returned to the Tuilleries about 5 o'clock, evidently deeply affected by the scene he had witnessed. During the whole of the afternoon and evening crowds flocked out of curiosity to the melancholy spot, in consequence of which a strong detachment of Municipal Guards was stationed there to keep the peace. The following are the persons whose lives have been ascertained to have been sacrificed: Marshal the Duke de Trevisse, struck in the heart by a ball; General de Lachasse de Terigny, struck on the forehead by a ball; Captain Villate, Aid-de-Camp to Marshal Maison; Lieut. Colonel Rieussec, of the 8th Legion, struck by three balls; Messrs. Prudhomme, Richard, Leger, and Benetter, Grenadiers of the 8th Legion; a Colonel in the Army. The number of killed and wounded is said to be 34, including 16 who died immediately, or subsequently perished from their wounds. Among them was M. Labronste, aged 70, a member of the Legion of Honor.

At the moment the explosion took place, the King had inclined slightly on one side to receive a petition. The Duke de Broglie received a bullet through the collar of his coat.

The Moniteur contains a Royal proclamation and ordinance to the following effect: 'The fetos for the celebration of the Anniversary of July, 1830, shall not be continued. A solemn funeral service shall be performed in honor of the victims of the attempt this day.' The Government had decided that one funeral procession shall be formed of all the victims of Tuesday, instead of taking place separately. The Chamber of Peers had determined to go into mourning for five days, from that of the funerals.

Girard, the assassin, was employed as a dealer in second hand articles of all kinds, and was more particularly engaged in cleaning and repairing old fire arms, and is a very able and skilful workman. He was known among his companions to entertain legitimist opinions, and it was even believed that he received a pension from the Duchess of Angouleme. He is 39 years of age. Notwithstanding the serious nature of his wounds, he is expected to recover, and is now able to converse. Being questioned as to his motives for committing such a crime, and urged to declare whether he had any accomplices, he fully admitted his guilt, and said he knew his fate was inevitable; but as to his motives, he confines himself to saying that he disliked the King, and further declared that were he even put to the torture, he could not name his accomplices, for in fact, and in truth, he had none. Nevertheless, a woman that resides behind the house, has deposed that an instant after the explosion she saw two men, both wounded, making their escape. In the room of Girard, two white hats of different sizes were found, which would indicate that at least two parties were cognizant to the construction of the murderous engine. Upwards of one hundred arrests, it is stated, have already been made.

[From Madden's Travels in Turkey.]
HORRORS OF THE CAIRO LUNATIC ASYLUM.

One of the first places I visited in Cairo, was the lunatic asylum; Mr. Salt's Janissary accompanied me, and I believe no eye had witnessed elsewhere such a melancholy spectacle as this place affords. The keeper made many objections to my admission; he said no Frank was suffered to go in; but the name of the *hakim* of the English Consul, and half a dozen piastres to boot, removed his scruples. I was led from one passage to another; door after door was unbarred; the keeper armed himself with a *courbash*, a whip made of one solid thong of the hippopotamus; and we at length got into an open court, round which the dungeons of the lunatics were situated. Some who were not violent were walking unfettered, but the poor wretches in the cells were chained by the neck to the bars of the grated windows. The keeper went round as he would do in a menagerie of wild beasts, rattling the chain at the windows to rouse the inmates, and dragging them by it when they were tardy in approaching. One madman, who spat at me as I passed his cell, I saw the keeper pull by the chain and knock his head against the bars till the blood issued from his nose. I forced him to desist. Each one, as we passed, called out for food. I enquired about their allowance, and to my horror I heard there was none except what charitable people were pleased to afford them from day to day.

It was now noon and they had had no food from the preceding morning. Two well dressed Turkish women brought in, while we were there, a large water-melon and two cakes of bread; these were broken in pieces and thrown to the famished creatures. I never saw nature subdued to such lowliness; they devoured what they got like hungry tigers, some of them thrusting their tongues through the bars, others screaming for more bread. I sent for a few piastres worth of bread, dates and sour milk; its arrival was hailed with such a yell of ecstasy as pierced the very soul. I thought they would have torn down the iron bars to get at the provisions; and in spite of the *courbash*, their eagerness to get at their portions rendered it a difficult matter to get our hands out of their clutches. It was humiliating to humanity to see these wretched poor wretches tearing their food with their filthy fingers; some of their nails were so long as to resemble the talons of hawks. And such can be the condition of 'man, so noble in reason, so infinite in faculties, in form and moving so express and amiable! Vain boast! go paint the faculties of this 'paragon of animals' in the dungeons I have described; and when you have studied the institutions of the Turk, sit down, if you can, with an exalted opinion of human nature!

There was one thing which I could not help remarking: the ruling passion of the Mahometan character was preserved, even in insanity. One man, who begged me to give him bread, spat upon me when he got it; another, with all the eagerness of famine, abstained from eating it; hungry as he was, he preferred flinging the portion of melon he had just received at a Christian's head rather than satisfy his craving stomach. He concealed his missile for nearly a quarter of an hour, till I was opposite his window; he then thrust his naked arm through the bars, and took deliberate aim at me. In spite of my entreaties, he got the *courbash* round his naked shoulders. But there was one old man who moved not when the food was distributing, and as I looked into his cell, destitute of every thing, with neither straw nor rug, I could barely distinguish an emaciated form lying on the bare earth, with hardly a rag upon his body. He could not lie down altogether, for he was chained by the neck to the window; he was worn to a skeleton; and whether it was the pressure of the chain that impeded respiration, or not, I cannot say, but his stentorous breathing resembled that of a person in the last convulsions; and on enquiry I found this wretched creature to be really dying. The smell of the apartment was horrible. I had some difficulty to prevail on the keeper to take off his chain. I gave some piastres to buy straw, and some days afterwards sent the Janissary to enquire about this poor wretch—he was dead, and there was no straw to be seen in his dungeon.

I observed a very decent looking Turk in one of the cells, who had been an officer in the Pacha's troops; he complained bitterly of hard usage; he said he was famished; some days he had only five para's worth of bread, or half a penny's worth; and he talked altogether so rationally of his condition, that I expressed my wonder to the keeper that he was not suffered to go abroad. The keeper laughed at my ignorance: 'You do know,' said he, 'that when mad people appear most quiet, they are always plotting mischief.' He illustrated his assertion by a story, which, if credible, certainly showed the necessity of confining lunatics, however mild in their appearances, to their cells at night.

A black man who followed the trade of a butcher, had been confined there many years ago; he was allowed the range of the house, with two or three others, whose derangement was attended with no violence. One night the black butcher secreted a knife; he induced another madman to enter his cell, prevailed on him to lie down and then cut his throat; he calmly cut him into quarters, and distributed the joints about his cell, as he was in the habit of arranging his meat in his shop. He solicited the custom of his comrades; and to those who were chained, he carried such portions as they desired. The keeper was disturbed by their cannibal rejoicings; it was the first full meal they had had for many a long day. On examining the cells, he found one man missing; he asked the black butcher if he had seen him, and he replied that he had sold the last joint of him.

'Since that time,' said the keeper, 'we look out better, otherwise they would eat one every day. I endeavored to ascertain the cause of the madness of the present inmates; they were thirteen in number, and all males; four of them had gone mad from smoking *hachis*, an intoxicating drug, composed of the small pistils of the flax plant; five of them had poison administered to them, two of them in the shape of invigorating medicines; three were religious monomaniacs; and one had gone mad after being bastinadoed.

A Shocking Accident occurred in Colerain, in Franklin County, on the 4th inst. David Sampson a colored person and resident of that town, together with his wife and two children were thrown from a wagon, and two of them mortally injured. They were driving at a rapid rate, and

in turning a short corner on the brow of a steep hill one of the wheels locked and overthrew the wagon, precipitating those within with great violence to the ground. Mrs. Sampson was thrown against a stone wall and her head shockingly mangled. She was taken up insensible and lived but a short time after the catastrophe. Her husband was also severely hurt, having his skull fractured and breast much bruised. It is thought he cannot possibly survive. One of the children was severely bruised but will probably recover.—*Greenfield Gazette.*

It is stated as a fact in the Baltimore papers, that during the late scenes of tumult in that city, there were perhaps not more than two hundred persons engaged in actual violence, and that of these, the major part were boys. And these two hundred individuals, it seems, were permitted for several days in succession, in a city containing 80,000 inhabitants, to commit the most flagrant outrages, and destroy a large amount of property. What are we to infer from this, but that there must have been a criminal connivance at the outrages of the mob on the part of many who were still ashamed to be seen actively engaged in the work. We have been told that this was a popular mob—that the object was to do justice upon criminals whom the laws could not reach. But be the object what it might, the remedy was infinitely worse than the disease. In a land of liberty and law, there is no excuse or palliation for these daring violations of the peace of the community. There is no safety but in denouncing ALL mobs. Once admit the doctrine that mobs may be useful in particular cases, and there is an end of law—you make them the judges of the emergency which requires the interposition of popular vengeance, and it is easy to foresee how frivolous the pretext may become, and how readily and frequently the appeal will be made to this tremendous engine of mischief and anarchy.

In this view, there is a sentiment contained in the letter of the Postmaster General, Amos Kendall, to the Postmaster at Charleston, which calls for the most serious condemnation from every friend of order and humanity in the country. That functionary says—'We owe an obligation to the laws, but a higher one to the communities in which we live, and if the former be perverted to destroy the latter, it is patriotism to disregard them!' We deny the whole doctrine, plausibly as it is stated, as pregnant with the most disastrous consequences to the public safety. There can be no 'higher obligation' to the community, than that which binds us steadfastly to maintain the laws made for its happiness and security. If the law be deficient, amend it, but to remedy a partial law by the widespread and desolating mischiefs of popular violence, is the worst doctrine that can be inculcated by a public functionary.—*Delaware Journal.*

The Pleasures of Scientific Investigation.—If it is pleasing to find that the properties of two curves so exceedingly unlike as the ellipse and the hyperbola closely resemble each other, or that appearances so dissimilar as the motion of the moon and the fall of an apple from the tree, are different forms of the same fact, it affords a pleasure of the same kind to discover that the light of the glowworm and the song of the nightingale are both provisions of nature for the same end of attracting the animal's mate and continuing its kind—that the peculiar law of attraction pervading all matter, the magnitude of the heavenly bodies, the planes they move in, and the direction of their courses, are all so contrived as to make their mutual actions, and the countless disturbances thence arising, all secure a perpetual stability to the system, which no other arrangement could attain. It is a highly pleasing contemplation of the self-same kind with those of the other sciences, to perceive every where design and adaptation—to discover even in things apparently the most accidental—to trace this so constantly, that where peradventure we cannot find the purpose of nature, we never for a moment suppose there was none, but only hitherto that we had failed in finding it out—and to arrive at the intimate persuasion, that all seeming disorder is harmony—all chance, design—and that nothing is made in vain; any things which in our ignorance we have overlooked as unimportant or even complained of as evils, fills us afterwards with contentment and delight, when we find that they are subservient to the most important and beneficial uses. Thus inflammation and the generation of matter in a wound, we find to be the effort which nature makes to produce new flesh and effect the cure, the opposite hinges of the valves in the veins and arteries are the means of enabling the blood to circulate; and so of innumerable other arrangements of the animal economy. So, too, there is the highest gratification derived from observing that there is a perfect unity, or, as it has been called, a personality, in the kind of contrivances in which the universe abounds; and truly this peculiarity of character, or of manner, as other writers have termed it, affords the same species of pleasure which we derive from contemplating general resemblances in the other sciences.—*Lord Brougham's Theology.*

Negro Church burnt down in Connecticut.—The African Church, at Hartford, Ct. was burnt down on Sunday night last, as it is said in the New Haven Herald, by a mob. No particulars given.

We cut the above paragraph from the N. York Courier and Enquirer, and cannot refrain from a remark or two in connexion with it. Why, we ask, should a Church for negroes be burnt down by a mob, sooner than one for any other class of persons? Does it grow out of the measures of the abolitionists? Is it justifiable in consequence of their proceedings and doctrines? And is it the proper way to show resentment towards them? To all these questions we give a decided and emphatic negative. The burning of negro Churches, and any harsh treatment this unfortunate class of persons may receive, is altogether cruel, wanton, and inhuman. The blacks are not in fault for the conduct of white men who may, under pretence of befriending them, be pursuing measures offensive to society,—and why should they in any way be made to suffer? It is coming to be in many places a mere pastime and sport with unfeeling and heartless persons, to tear down the buildings, injure the property and business, and even wantonly inflict blows upon the persons of the blacks, merely because they are black; not for any crime, offence or impropriety they have committed. True, it is, in the language of the poet,

Man's inhumanity to man,
Makes countless thousands mourn.

—Troy Whig.

The following letter was received on Saturday by a gentleman residing in this city, who keeps a dry goods store in Charleston, S. C.:

'If you are seen going into Tappan's, Rankin's, or any abolitionist's, vengeance will be poured out on your now flourishing establishment in Charleston.'

By order of the
SELECT COMMITTEE.

Who this select committee is, we cannot tell, unless it be a committee on behalf of Judge Lynch or the Mob. But it would seem, whoever they are, that they have spies in this city to watch and give notice of the movements of such persons as may be obnoxious to their self-constituted censorship over individual rights and opinions.—*N. Y. Transcript.*

The following card is published in the N. Y. Star. It shows that the popular feeling in that place is strongly and extensively opposed to the reasonable projects of the abolitionists, and that it is dangerous to the business of merchants to be suspected even of favoring them.—*Boston Atlas.*

A CARD. Having learned that some insinuations have been made, (probably with the design to injure us,) that our firm is in favor of the cause of Abolition, we hereby openly declare that such assertions are false and unfounded—and we pledge ourselves that all the members of our house, are entirely opposed in principle to the views of the abolitionists, regarding the agitation of the slave question and the interference in the rights of the Southern slaveholders as inexpedient, unjust, and pregnant with evils.

BAILEY, KEELER & REMSEN.
New-York, 15th August, 1835.

The New-York American makes the following remarks in relation to the pretensions of Mr. Gouverneur, the Postmaster of that city.

'We can perceive no more arrogant pretension than that acted upon by Mr. Gouverneur, of arresting the course of the public mail; and we hope those who by it, have been unlawfully deprived of their share of its benefits, will, by due course of law, assert their own rights, and cause this federal officer to feel that however men may differ in opinion as to the propriety or expediency, or even humanity, of circulating under existing circumstances, such papers as those of the Abolitionists—and we certainly think their circulation objectionable on all these heads—there is, and will be, no difference of opinion, about the danger and disgrace of permitting any official person to assume such a responsibility as that voluntarily incurred by Mr. Gouverneur.'

'This gentleman invites the appeal of the law, and he will not, we trust, be disappointed.'

VERMONT TELEGRAPH.

PROSPECTUS OF VOLUME VIII.

THE subscriber is making arrangements to purchase the Vermont Telegraph, possession to be taken at the close of the present volume. A majority of the stock is already taken up; and the earliest opportunity convenient will be offered the remaining stockholders, to sell on reasonable terms.

The Telegraph will continue to be a Baptist religious paper, published weekly in Brandon. It will be devoted to the Doctrines of the Gospel, Vital Religion, Practical Piety, Moral Reform, in its various branches, and religious intelligence including notices and reports of religious meetings. Its columns will be open for such religious dissertations and discussion as shall breathe the spirit of the Gospel, and be calculated to promote the great objects of the paper.

The Telegraph will take the ground of *Free Inquiry*, and here it will stand or fall, preferring to perish with truth, rather than survive with error.

In matters of religion, it will inquire what saith the Lord? what the Scripture? It will contend for religious liberty—toleration, in the broadest sense of the word.

It will defend the power and independence of the churches, against all clerical domination.

Discarding the doctrine of human infallibility, it will ask to be plainly and faithfully dealt with, by those who deem its principles erroneous, claiming the privilege of kindly and faithfully pointing out what it views to be the errors of others, striving hereby to purify, unite, and build up the christian church, believing that if christians will lay aside prejudice, and pride of opinion, and seek for truth instead of contending for victory, they will be able to find a great measure of it—that a higher value ought to be placed on what some esteem to be small truths, which would lead to more diligent searching for them—that to let alone any growing evil is not the way to cure it—that error and sin are not invincible.

It will call on sinners everywhere, of all classes, and under all circumstances, to repent, and to do works meet for repentance immediately.

It will have an eye on Romanism; and, while it will never justify persecution or any physical violence against the votaries of that religion, it will make efforts to enlighten them, and will watch the bearing of their principles on our republican government and liberal institutions.

In morals, the Telegraph will seek to know what is right, more than what is expedient [holding, however, that right, is the only true expediency]—what is duty, more than what is the consequence.

It will insist that pure religion is inseparably connected with genuine morality—that they who are unsound in the latter cannot be sound in the former.

It will maintain that the law of God is paramount to all human constitutions, statutes, codes and oaths.

That slavery is a heinous crime before God, and therefore ought to be immediately abolished; That the proper remedy for it is the same as for all other sin—the application of truth to the understanding and conscience of sinners. In the work of applying this remedy to this case, the Telegraph will act some humble part, holding that great responsibility rests upon the press as well as the pulpit, whose duty it is to thunder in the heavy ears of this guilty nation, its sin, its reproach, and its danger.

On the subject of Intemperance, the Telegraph will plead for total abstinence from all intoxicating drinks. On this subject, as on that of slavery and all other moral evils, it will aim to place the guilt where it belongs, and any who feel injured by its charges shall have the privilege of occupying its columns in self-defence.

Licentiousness—war—imprisonment for debt—capital punishment—all popular evils and crimes of the age, will receive due attention.

On all these subjects, truth, so far as it can be found, will be spoken, with less regard to the subscription list—the dollars and cents—than to the improvement of human society, justice, the will of Heaven, and the day of accounts.

The friends and patrons of the Telegraph are solicited to employ their pens in its columns.

Important items of general intelligence, foreign and domestic, will be inserted.

The quality of the sheet will be much improved, a new font of type will be procured, and a new face given to the paper at the commencement of the volume.

The terms will continue through the next volume as at present. When it is remembered that the paper has hitherto languished for the want of efficient patronage; and that in addition to the mer expenses, the future publisher will be at the expense of purchasing the stock, it is hoped and trusted that payment will be prompt.

The paper will be continued to as many of the present subscribers as do not order its discontinuance, by returning the first copy of the next volume, with their names and residence signed, or in some other way.

Will friends lend their assistance in procuring new subscribers, and forward their names and post office direction, to Brandon, before the first of September?

ORSON S. MURRAY.

Brandon, July, 1835.

P. S. When it is promised that the terms will continue through the next volume as at present, reference is had to the terms as now published, in the present volume.

O. S. M.